

Tó: nya'teká:yen tsi Entewà:ronke'

Onkwehonwe'néha Documentation for Advanced Adult  
Kanyen'kéha Learning

by

Tahohtharátye William Joseph (Joe) Brant  
B.Ed., Queen's University, 2003  
M.Ed., University of Victoria, 2016

A Dissertation Submitted in Partial Fulfillment of the  
Requirements for the Degree of

Doctor of Philosophy

in the Department of Indigenous Education

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University of Victoria

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Supervisory Committee

Dr. Onowa Mclvor, Supervisor  
Department of Indigenous Education

Dr. Ewa Czaykowska-Higgins, Departmental Member  
Department of Indigenous Education

Dr. Sonya Bird, Outside Member  
Department of Linguistics

## Abstract

This study explores the use of Kanyen'kéha<sup>1</sup> first-language (K1) speaker documentation in adult Kanyen'kéha additional language (K2) learning. For K2 learners to achieve “nya'teká:yen tsi yonhrónhka',” the highest levels of Kanyen'kéha oral language proficiency, in the current context of Onkwehonwe'néha<sup>2</sup> revitalization in Tyendinaga Mohawk Territory (TMT), learners must access and utilize K1 speaker knowledge and experience. The current vitality status at TMT makes K1 speaker documentation a valuable source for this integral learner need. With great foresight, Tsi Tyónhneht Onkwawén:na, TMT's language and cultural centre, has collected K1 documentation for, with, and by their speaker community periodically since 2013 in a project called Ratiwennókwaw. An integral part of this research project, the Ratiwennókwaw documentation collection served as an exemplar and prompt for focus group and interview discussion concerning K1 documentation use for language learning. K1 speaker, K2 practitioner, and K2 learner participants in focus groups and interviews shared their experiences which clearly exemplified a “Collaborative Practitioner Documentation Approach” for planning, implementing, and disseminating K1 documentation for K2 learning. Findings from these discussions identified three common principles: language documentation for learning must be relational, innovative, and accessible. The products from this research include: a comprehensive catalogue, and online repository Ratiwennókwaw K1 documentation resources; audio/visual presentations discussing the collaborative practitioner documentation approach; and a K2 learning unit exemplar utilizing K1 speaker documentation.

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<sup>1</sup> Kanyen'kéha is the word that describes the English phrase, “the Mohawk language”.

<sup>2</sup> Onkwehonwe'néha is the word that describes the English phrase “Mohawk language and culture”.

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## Acknowledgements

Wate'sén:nayen ó:nen tsi ya'tekwanonhwaratónnyon tsi nítsyon sewayo'tátaye' oh na'á:wen'ne' onkwehonwe'néha aón:ton aetewatá:ti tánon' tsi niyonkwarihò:ten naetewarihwáhseré. Akí:ron na'teyohna'netáryon tsi ní:kon tesewatká:wen, nyawen'kó:wa. Wa'tkwanonhwará:ton ó:ni tsi nítsion wahskwahshnyé:non' nonkwehonwe'néha aonkwateweyentéhtá:'on – Karahkhwine'kénha, Karihwénhawe, Kanatawakhon'kénha, Tehota'kerà:ton, Tehahénte, Owennatékha, Onenyatékha, Kawennase'kénha, Tewateronhyákhwa, Warisó:se, Tekahonwenhsere'kénha, Kanáhstatsi, Kanatí:re's, Kanerahtókwás, Karonhiyósthá', Tewahsehtha, Tsyora'sésthá, Yakowén:nare tánon' nya'tehá:ti raotiwén:na wa'onkhiyatkawénha'se' kawennarahsthá:ke. Akhwá:tsire nonkwá:ti ó:ni tewakatonhwentsyó:ni ó:nen kanoronhkhwátshera aontakwatkahwányon tsi ní:kon takwahshnyé:nons tánon' takwahswanéta's tsi nén:we. Akwáh tokén:'en kwanoronhkhwa'kó:wa tánon' kwarihwakwennyensthá'kó:wa sewakwé:kon.

Tá' ó:nen tewakatonhwentsó:ni ya'tekhenonhwará:ton ó:ni Tsi Tyónhneht Onkwawén:na thotiyo'tényon tánon' ohén:ton í:yete Konwanonhsiyósthá yontátyats. Tyó:konte tesewakwisrónnye' oh nayá:wen'ne' onkwehonwe'néha enwatónnhete' tsi nón: yonkwanakerahserá:yen. Ya'tekwanonhweratónnyon ó:ni tsi nítsion é:neken tyótte tsi yonterihwayenstákhwa wahskerihónnyen', sewayo'ténnyon, tánon' skátne yonkwateweyénhston. Kwáh í:si nakatshennón:ni aonkate'sennayentá:'on tsi aetewatatyentérha'ne', nya'té:kon se' ónhte wahskwarihónnyen'.

Ensewérheke' káti ó:nen tsi ken'k ní:yore wa'katerihwatkwé:ni akwehyá:ra'ne' sewakwé:kon, nék tsi ó:nen akwáh ken'k nitewákyen tánon' sewatyé:rens ó:nen sewake'nikónrhens. Tóka' yah akwáh tekwana'tónnyon, sakaterihwáhsten tánon' sewérhek tsi ya'tekwanonhwaratónnyon' ó:ni. Kwanorónhkhwa sewakwé:kon.

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## Dedication

Wa'tkwanonhwerá:ton tewataté:ken. Ó:nen káti kéntho nón:we wakenaktotá:'on  
ya'tekhekwektányon tsi niháti khenorónhkhwa tánon' yonkya'takehnhá:'on tsi nikari:wehs kí:ken  
nahò:ten wakyó'tén:'en. Akí:ron ta' ken' só:tsi kari:wehs tánon só:tsi niyora'wístonte enkénhake nè:'e  
tsi kwáh sótsi wé:so nítson. Kwáh í:si kwarihwakwennyenstha'kó:wa tsi nítson sewayo'tátýe' oh  
na'á:wen'ne' shé:kon akawení:neken'ne' nonkwehonwe'néha.

Í:se Tewahsehtha, Tsyora'séhstha, tánon' Yakowén:nare, nya'tewehhniserá:te  
takwana'tonhá:se' tsi ní:kon tesewarihwayé:ri tánon' sewa'nikonhrowá:nen. Tyó:konte  
takweyerahkwén:ni tsi ní:kon wakatera'swí:yo tsi skátne enwá:ton' aetewatekháhahkwe'  
yethi'nihsténha onhwéntsya' yeron'kwenà:ke. Akweryá:ne tektáhkwas tsi nón: akí:ron  
kwanoronhkhwa'kó:wa. Sewehyá:rak káti tsi nén:we enkwanorónhkhwake'. Nyawen'kó:wa tsi ní:kon  
tahskwahswanéton tsi nikari:wehs kí:ken wakyó'ten.

## CHAPTER 1: INTRODUCTION

This study explores the use of Kanyen'kéha first-language (K1) speaker documentation in adult Kanyen'kéha additional-language (K2) learning. The research began with extensive cataloguing of vast multi-year audio-visual sets of existing K1 documentation collected by Tsi Tyónnheht Onkwawén:na's Ratiwennókwás<sup>3</sup> language documentation project. Using a selection from this catalogue, examples of K1 documentation that could be used for K2 learning were selected and shared with focus group and interview participants. K1 speakers, K2 practitioners, and K2 learners participated in focus groups and interviews to assess the strengths, needs, and next steps in the design of K1 documentation for use in adult K2 learning. The outcomes of this research include: the collection, organization, detailed cataloguing, and creation of an online repository of previously recorded, community developed, K1 documentation resources; an audio-visual presentation in both Kanyen'kéha and English describing a collaborative practitioner approach to Kanyen'kéha documentation gleaned from the analysis the project's focus groups and interviews; and a K2 learning unit exemplar utilizing the catalogued K1 speaker documentation. This dissertation presents these outputs along with Introductory and concluding chapters to create a comprehensive description and discussion of the overall study.

### Research Question

The following question guided my research: *How can first-language Kanyen'kéha speaker documentation be utilized to support advanced<sup>4</sup> proficiency development in adult Kanyen'kéha additional-language learning?*

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<sup>3</sup> Ratiwennókwás can be translated to English to mean, "they are pulling words from the water." It is a K1 documentation project developed and enacted by, and for, Tsi Tyónnheht Onkwawén:na, the language and cultural center at Tyendinaga Mohawk Territory.

<sup>4</sup> Advanced is a stage of proficiency identified and described by the American Council on the Teaching of Foreign Languages (ACTFL) proficiency guidelines (ACTFL, 2012). See page 26 of this dissertation, "What is Advanced proficiency?"

## Researcher Positionality

I was born, raised, and reside in Tyendinaga Mohawk Territory, a rural community of about 1500 residents in the south-eastern part of Anya'tari:yo, also known as Ontario. Kanyen'kehá:ka<sup>5</sup> is a matrilineal society, and since my mother is non-Indigenous, I was born without a clan. As a young man, however, I was given space to sit and learn with the Bear clan. I am a "Guilty," a Brant family nickname that originated in the 1920's when my paternal great-grandfather and his siblings fought for the liberation of our community from the imposed Indian Act government and for the traditional hereditary Kanyen'kehá:ka government system. My great-uncle, the secretary and Royáner<sup>6</sup> in the traditional government, was arrested in the process and forced to represent himself in court. As the story goes, in court when the judge asked him to state his name, he replied, "Just call me guilty. Within your system, I will always be guilty." He knew that fighting colonial oppression with and through their system is nonsensical.

I was told this story as a young adult, well after the 1990 Canadian military siege of Kanehsatà:ke (also known as the Oka Crisis) had reawakened a Kanyen'kehá:ka liberation movement in Tyendinaga Mohawk Territory. As an adolescent and young adult in the 1990s, I tried to find my role in Kanyen'kehá:ka resurgence. I witnessed the extent of colonial disruption on the mindset of our people wherein they attempted to reconcile their relationship with Kanyen'kehá:ka nationhood through anger and protest. From my "Guilty" family history, I knew that sovereignty is not actualized and perpetuated by dependence on change in colonial entities. I eventually found my place in learning, speaking, and

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<sup>5</sup> Kanyen'kehá:ka is the word that describes the English phrase, "the Mohawk Nation."

<sup>6</sup> Royáner is a leadership responsibility within the traditional Mohawk government now known as "Hereditary Chief." The word's literal English translation is commonly understood to be "he is good" but morphologically and culturally, is understood to mean, "he is part of the pathway."

teaching Onkwehonwe'néha as the best means of personal, familial, communal, and national empowerment and sovereignty.

As a young man, I was asked to learn and facilitate ceremonial functions, a responsibility to perpetuate the actions and consciousness that our ancestors have provided for us (Green, 2020). The Kanyen'kehá:ka social, political, and ceremonial structure is founded on four major events:

- Tsi Tyotonhwentsyatáhsawen - The Creation of the Earth;
- Ohén:ton Karihwatéhkwén - The Matters Before All Else;
- Kayé:ri Niyorí:wake - The Four Ceremonies; and
- Kayanere'kó:wa - The Great Law of Peace.

These four foundational matters inform thoughts, words, and actions within Kanyen'kehá:ka civilization and cannot be effectively conveyed in a language other than Onkwehonwe'néha. Therefore, my research is not simply about K1 documentation and K2 pedagogy; it is working to perpetuate the consciousness of the people through the knowledge of our ancestors that is only found in Onkwehonwe'néha. This research is a process of developing relationships with participants and creating opportunities for K2 learners to acquire, utilize, and transmit Onkwehonwe'néha ways of knowing and being for generations to come.<sup>7</sup>

### **Study Background**

The Kanyen'kehá:ka are part of the Rotinonhsón:ni<sup>8</sup> whose territories encompass a large area of what is now known as New York State, Québec, and Ontario. Federally reserved territories for Mohawk people in Canada are located at the communities of Kahnawà:ke, Akwesásne, Kanehsatà:ke, Wáhta,

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<sup>7</sup> See Turin (2021) for further exploration of *“Respecting Expertise in Language Work”*  
<https://americanethnologist.org/panel/pages/features/collections/rethinking-pseudonyms-in-ethnography/recognizing-authority-and-respecting-expertise-in-language-work/edit>

<sup>8</sup> Rotinonhsón:ni, sometimes phonetically spelled Haudenosaunee, literally means “they are house builders.” It is a Kanyen'kéha word that describes the confederacy of Iroquoian nations also known as the Six Nations Confederacy.

Tyendinaga, and Six Nations of the Grand River. The heritage language of the Kanyen'kehá:ka is Kanyen'kéha, a polysynthetic, northern Iroquoian language that is identified by UNESCO (2021) as one of the world's "severely endangered" languages. In 2021, the total population of the Mohawk Nation was 53,787 people with only 562 K1 speakers (1.2%) and 77 (0.14%) K2 learners of advanced proficiency or beyond (Decaire, 2023).

In my home community of Tyendinaga Mohawk Territory, the last adult K1 speaker actively using the language passed away in 2004. According to Fishman's (1991) and Lewis & Simon's (2010) graded intergenerational disruption scales, Kanyen'kéha at Tyendinaga Mohawk Territory is graded at level 8 and 8a "moribund" respectively. Documenting highly proficient K1 speakers from other Kanyen'kehá:ka communities is one crucial element of reversing Kanyen'kéha language shift in Tyendinaga (Fishman, 1991; Mithun, 2017). Furthermore, to facilitate the transposition of the invaluable knowledge that exists in K1 documentation into K2 active use and transmission, it is imperative that K1 documentation is utilized in practical, meaningful, and comprehensible ways through effective K2 pedagogy (Taylor-Adams, 2019; Sapién & Hirata-Edds, 2019).

In 2013, Tsi Tyónnheht Onkwawén:na (TTO), the Kanyen'kéha language and cultural centre at Tyendinaga Mohawk Territory, began a language documentation project called Ratiwennókwás<sup>9</sup>. The project goals were to document, record, and retain Kanyen'kéha for current learners and coming generations (Tsi Tyónnheht Onkwawén:na, 2014). Developed and enacted by and for K1 and K2 participants, Ratiwennókwás collected free and unimpeded K1 conversation and storytelling, "It is a project of worth to each community and individual within the Mohawk Nation as it carries a vast array of knowledge, culture, and history pertinent to our identity" (Tsi Tyónnheht Onkwawén:na, 2014, p.9).

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<sup>9</sup> Led by Tsi Tyónnheht Onkwawén:na since 2013, funding sources have included Canada Heritage Aboriginal Languages Initiative (Session 1 and 2), Ontario Seniors Community Grant (Session 3), and a SSHRC-funded Partnership Grant [www.netolnew.ca](http://www.netolnew.ca) (Session 4-6).

These Ratiwennókwás gatherings typically took place over three-day weekends. Events began Friday evening when participants met in an informal atmosphere, followed by two formal daily sessions on Saturday and Sunday. K1 participants were typically seated around a large table with strategically placed microphones and camera equipment. K2 participants were sometimes seated at the main table, but most often were seated behind the K1 participants. Conversation was guided by topics that were presented to participants before and during the gathering. K1 speakers freely told stories or discussed how the topic resonated with them or applied to their personal experience and knowledge. K2 learners were often intently listening while noting words, phrases, or questions that resulted from the discussion. K2 learners asked questions, added to the discussion, or asked for clarification on words or phrases as needed. From the first two Ratiwennókwás gatherings (see Appendix A for full list), TTO hired consultants to transcribe and conduct word frequency analysis of K1 audio/visual recordings to document speakers' use of idioms, metaphors, jargon expressions, phrasal verbs, and other significant words (Tsi Tyónnheht Onkwawén:na, 2014). The complete collection of Ratiwennókwás recordings are the basis of the catalogue and database that was created in this research project.

I've maintained a role in Ratiwennókwás gatherings since 2013. I was the host/emcee of the first two gatherings, and a K2 participant in subsequent gatherings until I assumed the role of research assistant for a Ratiwennókwás research project from October 2017 until April 2019 (as part of a SSHRC-funded Partnership Grant [www.netolnew.ca](http://www.netolnew.ca)). It was at this time that Ratiwennókwás documentation shifted focus from monologue, prose, and lexical analysis to small group interpersonal communication focused on pragmatic uses of Kanyen'kéha that had been identified as areas of need for K2 learners (Tehota'kerá:ton J. Green, personal communication, February 13, 2018).

Personally, I've used the Ratiwennókwás documentation project to drive my Kanyen'kéha learning for the past six years and have experienced a substantial increase in my receptive and productive oral proficiency and literacy abilities. Elaborated upon further in later sections of this

dissertation, I have learned about collaborative practitioner documentation planning, the processes involved in coordinating and delivering K1 documentation events, as well as associated transcription, translation, linguistic analysis, and K2 learning resource creation. Based on my experience, I strive to study, share, enhance, and convey the possible impacts of K1 documentation on K2 learning. This dissertation was designed to celebrate and disseminate the work accomplished in Ratiwennókwas K1 documentation, explore opportunities, challenges, and needs for better utilizing K1 documentation in adult K2 learning, and, ultimately, create a model of K1 documentation for advanced adult K2 proficiency development.

### **Study Significance**

This research explores the utilization of Kanyen'kehá:ka first language-derived pedagogical resources in K2 learners' advanced proficiency development. Advanced proficiency here refers to language assessed as advanced-low or higher by the ACTFL proficiency guidelines (2012). To achieve and surpass advanced levels of Kanyen'kéha oral language proficiency in the current context of Kanyen'kéha revitalization, K2 learners must engage with K1 conversational language use in natural settings about topics and tasks that are a part of K2 learners' everyday lives (Austin 2013; Austin & Sallabank, 2018; Green 2018; Mithun, 2013; Sapién & Hirata-Edds, 2019; Taylor-Adams, 2019). Due to the current moribund vitality status of Kanyen'kéha in Tyendinaga, and trends in K1 speaker availability, K1 documentation designed for K2 learning is necessary and urgent (Fishman, 1991; Green, 2020; Mithun, 2017). The intended outcome of using K1-derived resources is to ensure that K2 learners are knowledgeable, confident, and proficient speakers who can be considered "nya'teká:yen tsi yonhrónkha" by K1 speakers, a K2 proficiency level that is characterized as polished, refined, or finished (Green, 2017). Disseminating K1-derived knowledge through adult K2 pedagogical resources can help create highly proficient K2 speakers that maintain the socio-linguistic integrity and contribute to the vitality of Onkwehonwe'néha (Green, 2020; Mithun, 2013, 2017).

This study impacts the fields of Indigenous Language Revitalization (ILR) and Linguistics by exemplifying a Collaborative Practitioner Documentation approach to first-language speaker documentation intended for Indigenous language use, transmission, and revitalization. The study addresses the questions of where, when, why, and how to utilize documented K1 speaker knowledge in advanced adult K2 learning. Exemplified in this project is a method of cataloguing language documentation for increased accessibility and use by additional-language teachers and learners. As an avenue to develop strategies for documentation use, this study produced a documentation-derived unit exemplar that utilizes a scaffolded learning approach wherein the learner is guided through learning activities to activate, acquire, apply, and assess their learning. Finally, this research also addresses the difficulties of K2 learners' limited access to K1 speakers and the mounting pressure on Onkwehonwe'néha revitalization programs to make the best use of K1 speakers' time, expertise, and energy.

## **Literature Review**

This literature review was conducted to develop a deeper understanding of Kanyen'kéha research methodologies and inform the methods of knowledge collection, implementation, and dissemination in this study. Three main areas of focus are presented in the following pages: 1) Contemporary Kanyen'kéha research methodologies; 2) Community-based language documentation research; and 3) First-language speaker roles in adult language learning.

### ***Contemporary Kanyen'kéha Research Methodologies***

Kanyen'kéha revitalization scholars have undertaken research utilizing various methodologies within Kanyen'kehá:ka communities. Commonly, Kanyen'kehá:ka researchers situate their methodology in a paradigm rooted in a Kanyen'kehá:ka worldview (Antone, 2013; Brant, 2016; Elijah, 2020; Green, 2020; Hemlock, 2020; Hill, 2015; Stacey, 2016). Often Kanyen'kéha scholars begin by grounding their research in the Ohén:ton Karihwatéhkwén (Brant, 2016; Elijah, 2020; Stacey, 2016) - the matters that

come before all else, a traditional practice that reinforces the worldview that the foundation of life is the relationships that humans have with all elements of creation. Green (2020) and Hill (2015) see their research through a Kanyen'kehá:ka perspective that is grounded in community knowledge and previous life experiences. Hemlock (2020) identifies four foundational pillars of Indigenous research to define a Haudenosaunee research framework that is related to being Kanyen'kehá:ka; is connected to Kanyen'kehá:ka philosophy and principles; takes for granted the validity, legitimacy, and importance of Kanyen'kehá:ka language and culture; and is concerned with cultural wellbeing.

There is significant focus on a transformative research approach that utilizes the collection and dissemination of current and ancestral knowledge from Kanyen'kehá:ka citizens to improve contemporary language revitalization efforts. This approach is grounded in the practice of continual consideration of Tahatikonhsontóntye – the lives of generations yet to come (Elijah, 2020; Hill, 2015; Stacey, 2016). Hemlock (2020) acknowledges the duty to bring honour to past, present, and future citizens of the Kanyen'kehá:ka by adopting Edōsdi's (2018) Voiceability methodology "that is grounded in the voices of my Ancestors, Elders, and co-researchers, as well as in the ways they guided my research, setting the stage for research that is useful, relational, and transformative" (p.3).

Kanyen'kehá:ka scholars include their experience as Kanyen'kéha learners, teachers, leaders, and administrators. For instance, Brant (2016), Elijah (2020), and Green (2020; 2017) use forms of autoethnography to gather, analyze, and disseminate knowledge. Reflective practitioner research provides the basis of Green's (2020) Oral Literacy Approach to Kanyen'kéha language learning wherein he utilizes Critical Grounded Theory (Charmaz, 2006) to analyze data and construct Kanyen'kéha learning theory. Elijah (2020), Green (2017), Hill (2015), and Stacey (2016) utilize Grounded Theory coding to analyze knowledge collected from community-based surveys and interviews. While Kanyen'kehá:ka researchers acknowledge the implications of having "insider" knowledge, they elevate

the value of the “collective voice” of research participants by utilizing a traditional Mohawk consensus building approach (Green, 2020; Stacey, 2016).

There is no single Kanyen’kéha research methodology. Researchers implement practical research methods based on Kanyen’kehá:ka principles to create a methodology appropriate to their research context. Current Kanyen’kehá:ka research is based on both community need and researcher interest. There is a consistent grounding of research in traditional Kanyen’kehá:ka worldview and reference to an individual’s right to choose to participate in research. The diverse range of research methodologies demonstrates the need for Kanyen’kehá:ka researchers to utilize methodologies that align with the research project goals and the values of their community of practice.

### ***Community-Based Language Documentation Research***

Community-based language documentation research has expanded the boundaries of traditional linguist-centred practices (Galla, 2021) to a reformulated approach that is based on the strengths and needs of the partnering research community (Leonard, 2021; Rosenblum & Berez-Kroeker, 2018). There has been a fundamental ideological shift in the field of language documentation research towards using collaborative methodologies with the partnering community, instead of focusing on the interests of the researcher or their academic or professional affiliations (Czaykowska-Higgins, 2009, 2018; Leonard, 2021). It is a movement away from extractive approaches to language documentation and documentary linguistics that have focused on data collection for the interests of researchers and institutions (Davis, 2017; Galla, 2021; Leonard, 2018, 2021; Rice, 2011) to one of language survivance and supporting the knowledge embedded in Indigenous communities (Davis, 2017). This ideological change continues to move the field toward a research model wherein the language community is the primary stakeholder and chooses the research topic and methodology (Czaykowska-Higgins, 2018; Leonard & Haynes, 2010; Leonard, 2021; Rosenblum & Berez-Kroeker, 2018). The reformulated humanist goal of Indigenous community-based linguistic research is language reclamation,

an Indigenous community-controlled research practice that is driven by the needs and guided by the values of the participating language community (Czaykowska-Higgins, 2018; Galla, 2021; Leonard, 2018, 2021; Taylor-Adams, 2019).

The dichotomy of ‘researcher’ and ‘researched’ is an antiquated, unethical approach that is being replaced by models of community-based research that now meet appropriate ethical standards to embody collaboration between community, researcher, and academic institutions (Galla, 2021; Leonard & Haynes, 2010). Czaykowska-Higgins (2009) presents a collaborative Community-Based Language Research (CBLR) model that produces knowledge, “on a language that is constructed for, with, and by community members” (p.15). This model is grounded in community engagement wherein language community participants are research partners who are the sources of knowledge and the guides for documentary research. Czaykowska-Higgins (2009) describes that, “in community-based research it is often the case that the process itself is the result” (p. 43), aligning with ideals of relational Indigenous research methodology (Absolon, 2011; Archibald, 2008; McGregor et al., 2018; Tynan, 2021; Wilson, 2008).

To achieve positive results in community-based research, Galla (2021), Leonard & Haynes (2010), and Leonard (2018, 2021) state the importance of enacting a collaborative, decolonized methodology that is grounded in relational accountability amongst participants.<sup>10</sup> The true collaboration empowerment model (Leonard & Haynes, 2010) enables all stakeholders in the research project to have equal input, access, and control of the research throughout the entire process. Leonard (2018) states that research needs to, “focus on relationships and reciprocity, respecting the responsibility that comes with knowledge and its dissemination” (p.58). A research model of this nature aims not simply to

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<sup>10</sup> See [Moreton-Robinson](https://doi.org/10.4324/9781315528854) (2017) [doi.org/10.4324/9781315528854](https://doi.org/10.4324/9781315528854); Tallbear & Wiley (2019) <https://doi.org/10.17742/IMAGE.CR.10.1.1>; and, Turin et al. <https://dictionaries.arts.ubc.ca/> for further discussions on the concept of ‘relationality’ in Indigenous research contexts.

advance knowledge about a language but to contribute to making a significant impact within the language community itself (Rice, 2011).

A shift in intent, methodology, and focus of community-based linguistic research to a relational practice can significantly impact the priorities of Kanyen'kéha language documentation research. Priorities must shift to intentional documentation that is gathered for the purpose of authentic knowledge transmission; that is useful for teaching and learning; captures and perpetuates pragmatic and functional language use; documents K1 conversational language; documents household language; documents specific features of the language to inform learning and teaching; and includes place-based, task-oriented, and ecological documentation (Rosenblum & Berez-Kroeker, 2018; Taylor-Adams, 2019). Kanyen'kéha documentary research must align with the principles of collaborative community-based language research and language reclamation methodologies, while also prioritizing the needs of Kanyen'kéha stakeholder communities.

A challenge to overcome in applying community-based research methodology is establishing a clear and consensual definition of community (Czaykowska-Higgins, 2009). For example, consider the circumstance of my research: I am a mixed-heritage K2 learner, practitioner, and researcher from Tyendinaga Mohawk Territory (Western dialect) conducting most of my research with participants from eastern Kanyen'kehá:ka communities (Eastern dialect) who have varying levels of colonial and traditional ideologies. One could argue that I am a part of all Kanyen'kehá:ka communities because of my nationhood, clan, and language while others may contend that I am an outsider because of my blood-quantum, geographic location, and dialect. It is important to consider that colonial ideologies have fractured Kanyen'kehá:ka communities to a point whereby a consensual definition of community may be unattainable. Throughout this research project, I will rely on the definition of community as research participants who are: K1 speakers engaged with adult Kanyen'kéha learners; current teachers

in adult Kanyen'kéha programming; and advanced-proficiency adult Kanyen'kéha learners, which I title, "the adult Kanyen'kéha advanced-proficiency practitioner and learner community."

### ***First-language Speaker Roles in Additional-language Learning***

Minority languages of the world face unprecedented decline and endangerment to the extent that up to 90% of the world's 7000 languages are predicted to be lost within the next 100 years (Harrison, 2007). The effects of colonization and language shift have contributed to the scarcity of minority first-language (L1)<sup>11</sup> speakers leading humanity to a place where it is estimated that 96% of world languages are only spoken by only 4% of the world's population (Bernard, 1996). The traumatic effects of colonial assimilation practices and linguistic genocide (Meyer, 2018; Skutnabb-Kangas, 2000; Skutnabb-Kangas & Phillipson, 2010) have led many languages to decline wherein intergenerational language transmission is rare and L1 speaker populations are in consistent decline (Decaire, 2020; Hinton et al., 2018; Jenni et al., 2017; King, 2018; McIvor, 2020; Oberly et al., 2015).

The important role that L1 speakers play in language revitalization programs is widely documented and recognized in Indigenous Language Revitalization and Linguistics (Fitzgerald, 2020; Fitzgerald & Hinson, 2015; Green, 2020; Grounds & Grounds, 2013; Grounds, 2011; Hinton et al., 2018; Oberly et al., 2015; Rouvier, 2017; Stacey, 2016). Some L1 speakers have overcome traumatizing effects of colonization to become community, national, and international language revitalization champions (Hinton & Meek, 2018; Gruzdeva & Janhunen, 2017; McIvor, 2015). The valuable L1 knowledge elicited, collected, analyzed, and transmitted in language revitalization programming has yet to accurately capture the depth and breadth of linguistic, epistemological, ontological, and metaphysical knowledge that L1 speakers hold (Lichtman, 2019; Rorick, 2019). Metaphorically speaking, L1 speakers represent

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<sup>11</sup> L1 and L2 are used here to indicate first or mother-tongue speakers (L1) and additional language speakers (L2) of minority and Indigenous languages. I use K1 and K2 elsewhere throughout this dissertation for Kanyen'kéha speakers.

the compass, the roadmap, and the geographical coordinates that are needed to find the way to the specific phonological, morphological, lexical, syntactic, semantic, pragmatic, prosodic, meta-linguistic, meta-cognitive, and semiotic knowledge that is needed for additional language (L2) learners to reach the highest levels of speaking proficiency (Green, 2017). Stacey's (2016) research on adult K2 program graduates affirmed that elder K1 speakers were their most relied upon resource for achieving higher proficiency. Unfortunately, K2 study participants also reported that opportunities to learn from K1 speakers were rare (Stacey, 2016).

Including L1 speaker knowledge<sup>12</sup> in L2 learning creates an opportunity for the transmission of authentic language (Corin, 2021; Grounds & Grounds, 2013) which can alleviate stylistic, denotational, expressive, pragmatic, and structural variation that can result from L2 learning (Green, 2020). In contrast, the exclusion of L1 speaker knowledge in L2 learning programs can contribute to mutual incomprehensibility in K1/K2 communication and inhibit the attainment of "native-speaker-like semantics, prosody, and pragmatics" (Green & Maracle, 2018, p. 149). This can result in manufactured language (Meek, 2010) that is seen by language purists as undermining the integrity of the target language and associated knowledge system (Amery, 2018; O'Rourke & Ramallo, 2013). Language revitalization programs utilizing L1 speaker knowledge in diverse ways are helping L2 learners acquire and transmit authentic language.

International language revitalization programs utilize L1 speakers through various approaches, methods, and techniques to optimize minority language transmission and help counteract world language decline (Rouvier, 2017). L1 speakers of minority languages are heterogeneous in their language experiences and proficiency (Leonard & Haynes, 2010). Correspondingly, L1 speaker knowledge is not universally utilized and often assumes various equally invaluable roles based on the context of the LR

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<sup>12</sup> The term "First-language (L1) speaker knowledge" represents the contribution of both L1 speakers and L1 speaker-derived data.

program and associated needs (Rouvier, 2017). Such roles include catalysts; familial and ceremonial leaders (Green, 2017; Hemlock, 2020; Meyer, 2018; Oberley et al., 2015); creators of curricular, pedagogical, and documentary materials (Aikio-Puoskari, 2018; Johnson 2017; Liljegren, 2018; Meyer, 2018); teachers and educational support staff (Green, 2020; Johnson, 2017; May & Hill, 2018; McIvor, 2015; Todal, 2018); mentors (First Peoples' Cultural Council, 2012; Hemlock, 2020; Hinton et al., 2018); linguistic and cultural consultants (Gardner & Ciotti, 2018; Lemus 2018; Yamada 2011) and assessors and validators of LR programs and L2 proficiency (FPCC, 2012; Gordon, 2009; Johnson, 2017). The roles that L1 speakers take are specific to their personal and community's context.

## **Research Methodology**

### ***Theoretical Framework***

The most effective practice in this Kanyen'kéha learning and research project was basing theory and action in the accumulated knowledge of the adult Kanyen'kéha advanced-proficiency practitioner and learner community. This gave guidance and strength to the query, the process, and the outcome while respecting, celebrating, and supporting Kanyen'kéha stakeholders. In Kanyen'kéha, we refer to this relational principle as Ska'nikón:ra<sup>13</sup>, a phrase that refers to the strength of consensus and togetherness, a strength that is derived from human beings working together to obtain a goal that positively impacts the world around them (Antone, 2003). The collaborative practitioner research approach in this study is based on the principles of Ska'nikón:ra (Antone, 2003; Green, 2020; Stacey, 2016), and draws on Grounded Theory (Glaser & Strauss, 1967; Sebastian, 2019; Strauss & Corbin, 1998) and Practitioner research (Candy, 2019; Groundwater-Smith et al., 2012) methodologies. It embodies relational accountability (Leonard, 2021; Tynan 2021), respectful and responsible processes through all

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<sup>13</sup> Ska'nikón:ra is a consensus-based approach to decision making wherein the goal is to arrive at 'one-mind' through deep discussion and compromise. Once achieved, the collected knowledge is presented as one voice or 'one-mind'.

stages of the research project. The results of this approach are products derived from and accessible to Kanyen'kéha revitalization stakeholders that are also applicable to the field of Kanyen'kéha and international Indigenous language revitalization.

***Methods: Collecting, Analyzing, and Disseminating Knowledge***

I acknowledge and offer my deepest gratitude for the relationships that I have with past, present, and future Mohawk language speakers, learners, activists, and researchers. To celebrate the perseverance, dedication, and brilliance that it has taken to ensure Kanyen'kéha is used today, I devolved from deficit-based rhetoric (Davis, 2017; Wolfe, 2006) and conducted this project with the mindset that this research was an opportunity to help solve another puzzle in Kanyen'kéha learning.

Knowledge collection, analysis, and dissemination in this study began with a relational knowledge building methodology. My goal was to “entitewaró:roke onkwa'nikonhra'shón:'a entewarihwa'tshén:ri tsi nakayé:ren tánon tsi nahoténhshon sha'taetewátste ne sénha akaya'takéhnha onkwehonwe'néha” - gather the thoughts of our people together to find what can be done to equally benefit our people and our language. This methodological ideal was planned before but implemented throughout 2021-2023, during the COVID-19 pandemic, wherein adherence to health and safety regulations, as well as the comfort level of everyone, required careful attention. The methodological plan for this research project was used as a guideline and continually evolved throughout using reflexive practice (Galla, 2021; Nicholls, 2013) and guidance from research participants.

Conducting this research in Kanyen'kéha was essential to understanding the possible answers to the research question as “only through the language will we acquire the true sense of the meaning of what is being shared” (Absolon, 2011, p. 91). Therefore, I engaged in Kanyen'kéha research with Kanyen'kehá:ka people in Kanyen'kéha because that is where Onkwehonwe'néha knowledge is derived and held (Smith, 2012). Aligned with Leonard's (2012, 2021) work in language reclamation, Kanyen'kéha research includes asserting the right and fulfilling the responsibility to produce knowledge in the

language that meets the associated needs and goals of the Kanyen'kéha learning community. Kanyen'kéha reveals the value of relationship in every utterance, as the speaker uses one of the 72 Kanyen'kéha pronouns to continuously convey relationship to the subject(s) or object(s) of focus. Wilson (2008) states, "Knowledge is relational. Knowledge is shared with all of creation... it goes beyond this idea of individual knowledge to the concept of relational knowledge" (p.74). Relationship with this research began by centering the work in my ontology, epistemology, and axiology and is validated through the free and consensual participation of others. The collaborative practitioner research methodology is characterized by continually valuing participants' collective knowledge and experience in language work and developing their relationship with this research through reflexive changes in practice (Nicholls, 2013). Together, the three practitioner groups in this research (K1 speakers, K2 teachers, and K2 learners) have accumulated vast collective knowledge and experience that inform impactful solutions to the research puzzle.

### ***Project Actions and Products***

In the winter of 2022, I conducted a thorough review of Ratiwennókwás documentation, a K1 documentation project that the Tsi Tyóhnheht Onkwawén:na language and culture centre in Tyendinaga Mohawk Territory had conducted six times since 2013 (See list in Appendix A). Originally this first review was designed as a basic collection, spreadsheeted inventory, and review of Ratiwennókwás K1 documentation. I then used the Ratiwennókwás collection to compile examples of K1 documentation that could be utilized in advanced adult Kanyen'kéha teaching and learning. The range of elicitation and documentation techniques used throughout the history of Ratiwennókwás sessions enabled a cross-section of K1 documentation to be represented. The examples included audio, video, and written

transcription, simultaneous Kanyen'kéha captioned video, and English captioned video with simultaneous English translation.<sup>14</sup>

Secondly, I recruited, coordinated, and facilitated practitioner focus groups and individual interviews with distinct but related groups: K1 speakers with experience in Kanyen'kéha documentation; teachers of adult K2 programs; and advanced proficiency K2 adult learners (see chart of Interviews in Appendix B). The goal of these focus groups and interviews was to analyse the use, impacts, and possibilities of K1 documentation on K2 advanced proficiency development. I was also able to collect and analyze knowledge and experience related to the process of effective K1 documentation and the utilization of K1 documentation in K2 pedagogy and learning. The analysis led to the development of a model of documentation for learning called, "Skátne Ayonkwayó'ten Aetewawennó:ko' - The Collaborative Practitioner Documentation Approach." This approach to documentation for learning centers the planning, implementation, analysis, and dissemination of language documentation in the knowledge, experience, strengths, and needs of three practitioner groups: first-language speakers, additional-language learners, and additional-language teachers. Language documentation of this nature is an evolutionary process that requires much care and creativity. Exemplifying a collaborative creative process and the need to produce accessible documentation products, I engaged with representatives from Tsi Tyóhnhhet Onkwawén:na and Fuselight Creative<sup>15</sup> to create an interactive infographic to help depict and share research findings. The infographic was part of disseminating focus group and interview findings in community-focused presentations, one in-person presentation, and two audio/video

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<sup>14</sup> See <https://tto-kenhteke.org/ratiwennokwas/> for access to Ratiwennókwas collection to date.

<sup>15</sup> Fuselight Creative is a company which uses visual storytelling and interactive learning to share information. The interactive infographic depiction of focus group and interview findings helped make this part of the project more accessible to community language stakeholders. See more at <https://thefuselight.com>.

presentations in each Kanyen'kéha and English. The translation and transcription of the Kanyen'kéha and English presentations are included in chapter three of this dissertation.

Importantly, the content of the Ratiwennókwás catalogue changed significantly after focus group and interview participants shared ideas to help increase Ratiwennókwás documentation accessibility. Participants identified a significant need to include detailing and timestamping the topic(s) of conversation, the dialect used, and naming the participant(s) in the cataloguing of the Ratiwennókwás collection. The searchable catalogue (See sample in Appendix C) is now part of a website that houses the Ratiwennókwás documentation database of audio, video, and written transcriptions, the contents of which can be accessed at [www.tto-kenhteke.org/ratiwennokwas](http://www.tto-kenhteke.org/ratiwennokwas).

Thirdly, a learning resource (see Chapter 4) was created to exemplify possibilities in the use of K1 documentation for advanced K2 proficiency development. The unit was informed by the knowledge collection and analysis of focus groups and interviews from this project. The exemplar, intended for adult independent study, demonstrates a four-stage learning process wherein the learner activates prior knowledge and prepares for learning by setting learning goals and identifying learning strengths and needs; acquires knowledge through K1 documentation; applies new knowledge using a variety of learning tasks guided by learner choice; and transposes the newly acquired knowledge for critical reflection, and self-assessment.

Reflexive practice guided the continual analysis of knowledge and experiences collected throughout this project (Galla, 2021; Glaser & Strauss, 1999; Nicholls, 2013) and culminated in the production of: a catalogue of K1-derived documentation resources; community presentations disseminating interview and focus group findings in both English and Kanyen'kéha; and an exemplar of a K2 learning resource derived from existing K1 speaker documentation. These outputs have been compiled with the accompanying Introduction and Conclusion chapters in this document (See full Project Chart in Appendix D).

## **Human Research Ethics**

This research project required and received the University of Victoria's human research ethics approval as the research was conducted and dependent upon participants as the primary source of knowledge and experience (see Appendix E). Ethics approval also included the use of previously obtained Ratiwennókwas K1 speaker documentation. This research project was completed in partnership with Tsi Tyóhnheht Onkwawén:na, where the Ratiwennókwas project was created, stored, and is administered.

Participant knowledge informed the development of the Ratiwennókwas catalogue into a useful resource database for Kanyen'kéha learning and teaching. I trust that participants' collective knowledge and experience shared through the community presentation can guide and inspire Kanyen'kéha documentation practice and the implementation of K1-derived knowledge in adult Kanyen'kéha learning. Lastly, the documentation-centered unit exemplar was informed by the participants' vast knowledge in Kanyen'kéha speaking, learning, and teaching. The collective knowledge of participants in this study was integral to guiding impactful study outcomes that can be utilized to meet individual and community Kanyen'kéha proficiency development goals.

## CHAPTER 2: RATIWENNÓKWAS CATALOGUE

Collecting and organizing Ratiwennókwas K1 documentation was the first step in this part of the study. Ratiwennókwas audio, video, and written recordings were collected from their digital storage locations, the files were backed-up, organized according to date and time, and the totality of resources were inventoried. This proved to be a daunting task as the products existed in various formats, some had been duplicated, and others have been misplaced. The next steps were to record on a spreadsheet the numbered Ratiwennókwas gathering, the dates, and participants in the various recordings and resources.

Originally the catalogue was designed as a basic collection, inventory, and review of Ratiwennókwas K1 documentation, but the scope of the catalogue changed based on the feedback from focus groups and interviews. Participants guided the catalogue to the point it now exists as a searchable, more detailed database of Ratiwennókwas knowledge that includes a linked audio or video file, the date, participant(s), topic(s) with timestamping, and dialect. These directives helped Ratiwennókwas documentation become more accessible, especially for learners and teachers who would like to focus their documentary use on specific topics or themes. Including the community dialect in cataloguing was undertaken in response to the desire for some learners and teachers to concentrate on a particular dialect. This information can also be used to compare familial or dialectic variation.

As it currently exists, the catalogue is an example of how to compile and disseminate documentary resources. The opportunities to expand this catalogue are endless and could include identifying morphological changes exemplifying specific grammatical features, tense forms, aspectual suffixes, pronominal prefixes, and lexical analysis including particle phrase use. The accumulation, storage, and dissemination of this expansive documentation collection is aligned with TTO and research participants' desire to ensure that the K1 knowledge collected is not only archived but also actively utilized to increase K2 learners' proficiency.

Although sovereign online spaces may be ideal, there currently exists no accessible Kanyen'kehá:ka owned, operated, and controlled documentation database or online platform. Currently, Ratiwennókwás documentation is held on the TTO website that utilizes the WordPress® platform, in an online storage drive, and in an external hard drive secured within the TTO administrative office. Consultation with the participants in this project found that accessible, mobile platforms, such as SoundCloud® and YouTube® were being used widely across the nation. In consultation with TTO staff, accessible, familiar, mobile online platforms were chosen as the means to distribute the collected knowledge of Ratiwennókwás participants. The Ratiwennókwás documentation collection and catalogue can be found on the TTO website, by visiting <https://tto-kenhteke.org/ratiwennokwas/>. Screenshots in Figures 1, 2, and 3 are provided below to give a sense of the presentation and content of the website, with direct links to specific catalogue sections.

There is still much work to do, in partnership with Kanyen'kéha stakeholders across Kanyen'kehá:ka communities, to pursue ways to secure the ownership, control, access, and possession (OCAP®)<sup>16</sup> of the online spaces where documentation currently and potentially exists. Reaching consensus on a Kanyen'kehá:ka national means of controlling the storage and dissemination of the invaluable knowledge shared in K1 documentation will be helpful in ensuring the appropriate use of the Kanyen'kéha documentation resources (First Nations Information Governance Centre, 2023). Currently, leading Kanyen'kéha documentation stakeholders Kanienkehá:ka Onkwawén:na Raotityóhkwa, Ionkwahronkha'onhátie, Tsi Tyóhnheht Onkwawén:na, and Revitalizing Kanehsatà:ke Radio utilize YouTube and SoundCloud platforms as the primary means of disseminating their work. Although these platforms are convenient and widely accessible, it is important to consider the omnipresent concerns associated with data sharing and extraction, and the long-term issues that could arise in platform

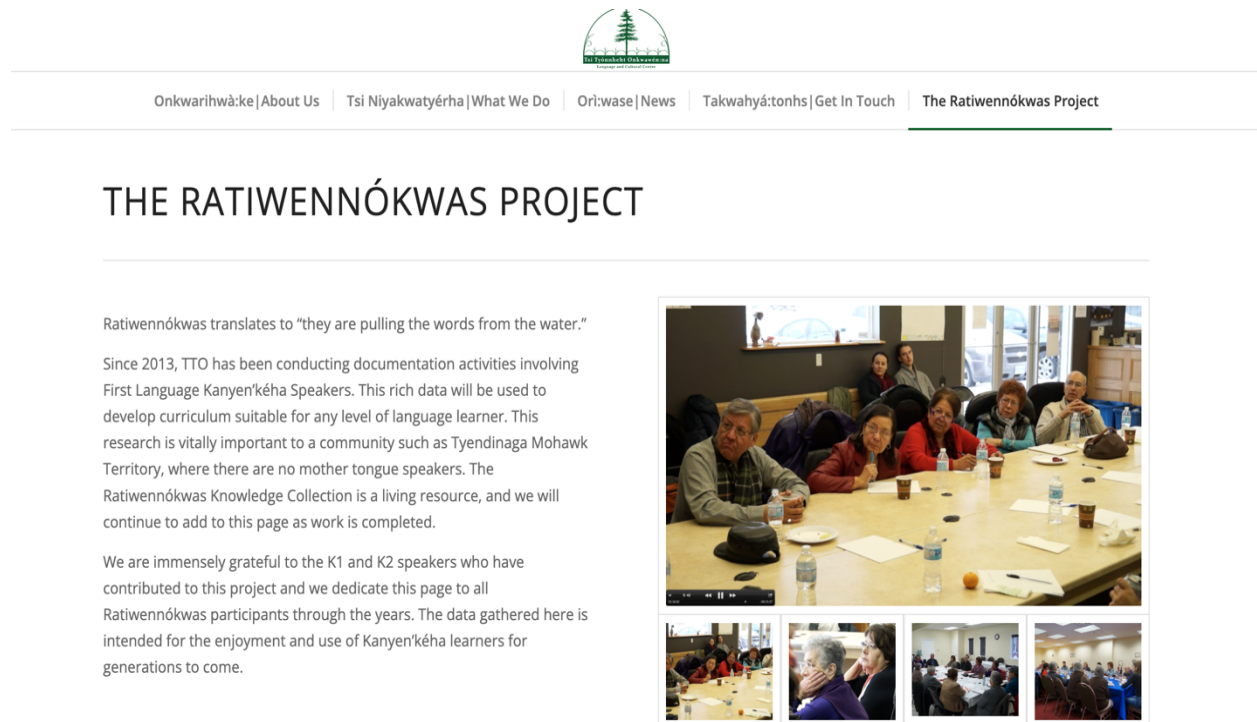
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<sup>16</sup> OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC) <https://fnigc.ca/ocap-training/>

migration and format changes. Besides mitigating these aforementioned ethical and technological concerns, a sovereign Kanyen'kehá:ka controlled online platform could centralize Kanyen'kéha documentary resources and possibly lead to a national language documentation repository which could enable wider, expediated language documentation access and use in Kanyen'kéha learning.

Figure 1

The Ratiwennókwás Project Landing Page - <https://tto-kenhteke.org/ratiwennokwas/>



The screenshot shows the landing page for the Ratiwennókwás Project. At the top, there is a logo for Tyendinaga Mohawk Territory. Below the logo is a navigation menu with links: Onkwarihwà:ke | About Us | Tsi Niyakwatýérha | What We Do | Ori:wase | News | Takwahyá:tonhs | Get In Touch | The Ratiwennókwás Project. The main heading is "THE RATIWENNÓKWAS PROJECT". Below the heading, there is a paragraph explaining the project's purpose: "Ratiwennókwás translates to 'they are pulling the words from the water.'" It states that since 2013, TTO has been conducting documentation activities involving First Language Kanyen'kéha Speakers. This rich data will be used to develop curriculum suitable for any level of language learner. This research is vitally important to a community such as Tyendinaga Mohawk Territory, where there are no mother tongue speakers. The Ratiwennókwás Knowledge Collection is a living resource, and we will continue to add to this page as work is completed. A second paragraph expresses gratitude to the K1 and K2 speakers who have contributed to this project and dedicates the page to all Ratiwennókwás participants through the years. The data gathered here is intended for the enjoyment and use of Kanyen'kéha learners for generations to come. To the right of the text is a large video player showing a group of people sitting around a table in a meeting. Below the main video are four smaller thumbnail images showing different scenes from the project.

Figure 2

The Ratiwennókwás 1 Landing Page - <https://tto-kenhteke.org/ratiwennokwas-1/>

## RATIWENNÓKWAS 1



November 2013 at Tyendinaga Mohawk Territory.

Theme: Old Words













K1 Participants: Warisó:se, Tekahonwèn:sere, Tewateronhiákhkwa, Kanatf:res, Kanáhstatsi, Tekaronhiò:kon, Kaia'tahén:te, Karihwénhawe, Ka'nahsarà:ken, Kwatièn:se, Tehahén:teh

[Ratiwennókwás 1 Catalogue](#)

Figure 3

*The Ratiwennókwas 1 Landing Page including Sound Files and Lexicon*

## Ratiwennókwas 1 Audio

 Ratiwennokwas Project - Session 1.1 Ratiwennokwas Project - Session 1.1	 SOUND CLOUD	 Ratiwennokwas Project - Session 1.4 Ratiwennokwas Project - Session 1.4	 SOUND CLOUD
 Ratiwennokwas Project - Session 1.2 Ratiwennokwas Project - Session 1.2	 SOUND CLOUD	 Ratiwennokwas Project - Session 1.5 Ratiwennokwas Project - Session 1.5	 SOUND CLOUD
 Ratiwennokwas Project - Session 1.3 Ratiwennokwas Project - Session 1.3	 SOUND CLOUD	 Ratiwennokwas Project - Session 1.6 Ratiwennokwas Project - Session 1.6	 SOUND CLOUD

## Ratiwennókwas Lexicon



The Ratiwennókwas Lexicon was produced using data gathered from Ratiwennókwas 1 and 2.

 [View Ratiwennókwas Lexicon](#)

<https://tto-kenhteke.org/ratiwennokwas-1/>

### CHAPTER 3: RESEARCH STUDY FINDINGS

Five K1 speakers, seven K2 advanced learners, and five teachers of K2 learners offered their valuable knowledge and experience on K1 documentation practice, the uses of K1 documentation in learning, and the next steps for K1 documentation for K2 learning. These invaluable insights were captured in a total of ten individual interview and focus group sessions from April until November of 2022 using the Zoom meeting platform. The discussions, conducted entirely in Kanyen'kéha, are summarized and translated in the following presentation scripts [See Appendix F] and intended to support Kanyen'kéha documentation stakeholders, K2 learners, and teachers of K2 learners utilize K1 documentation to further develop K2 proficiency and documentary practice.

#### **English Presentation**

The following English presentation, delivered in Tyendinaga Mohawk Territory in September 2023, was developed from the study findings to share with the English-speaking research and practitioner community. It was first developed as a pilot for a language-focused conference held in May 2023. It was later refined from the feedback received, recorded, and is now available on the TTO Ratiwennókwás research webpage at <https://tto-kenhteke.org/ratiwennokwas-research>. This presentation has also been transformed into an interactive infographic for dissemination to Kanyen'kéha stakeholders (See Figure 5).

#### **Introduction**

I begin as we have always done, with the base of our existence, the actions that guide our way of being with the world - offering thanksgiving and respect to all natural elements of the world. I offer greetings first to you that are gathered and listening to these words. May we collectively offer greetings, thanks, and love to every person of the world so that we can be together in this world in great peace and with a good mind. To our mother, the Earth, whom we reciprocate endless love and respect, every day she provides her strength so that we can be healthy and strong. To all the elements of the sky that

continue with their responsibilities so that all living things flourish in this world. Let our minds come together as one to give these greetings and thanks.

The title of this presentation is: Tó: nya'teká:yen tsi Entewà:ronke' - Let's become "nya'teká:yen tsi yonhrónkha." This is a Kanyen'kéha (Mohawk Language) phrase that is used to describe someone who is an incredibly gifted orator, a level of proficiency attainment that guides this work. This presentation focuses on the utilization of Kanyen'kéha documentation in Advanced adult Kanyen'kéha learning. The intent of this work is to support learners, teachers, and documentarians to continue and improve the use of documentation for proficiency building. This research was undertaken with volunteer participants from three distinct groups: First-language Kanyen'kéha speakers (K1) experienced in Kanyen'kéha documentation, Additional-language Kanyen'kéha (K2) learners identified by their community language stakeholders as attaining Advanced proficiency; and teachers of adult K2 learners.

### ***Presentation Goals***

This presentation will:

1. Introduce the "Tó: nya'teká:yen tsi Entewà:ronke'" research project.
2. Discuss knowledge collection from focus group and interviews.
3. Discuss project findings and products related to this project.

I acknowledge with great thanks, Tsi Tyóhnheht Onkwawén:na Language and Cultural Centre at Tyendinaga Mohawk Territory; NEȚOLNEW – One Mind, One People – Indigenous Language Research Network; and the Social Science and Humanities Research Council for their practical and financial support of this project.

### ***Personal Introduction***

My name is Tahohtharátye – it can be translated to English to mean, "he comes along in conversation, talking, or with a message." As one of my language mentors, the late Mel Diabo Tekahonwenhsere'kénha teased, "when I hear your name, all I can think of is 'he is literally a walkie

talkie.” I am Bear clan from Tyendinaga Mohawk Territory. Tyendinaga is one of eight Kanyen’kehá:ka (Mohawk Nation) communities in what is known in English as Southern Ontario, Québec, and New York State. I am from the homeland of Rononhsonní:ton, a person that helped the Kanyen’kehá:ka and four other nations create the greatest democracy in world history. From these lands, my clan, nation, community, family, and name, I carry many responsibilities. Language work is one of my responsibilities. I believe that Kanyen’kéha sovereignty and the perpetual liberation of our people depends on the normalization of multi-contextual, every day, intergenerational use of authentic Kanyen’kéha. Kanerahtókwás, a Kanyen’kéha first-language speaker (K1) participant, shared the power and responsibility we have to our language, “Tsi yonkwawén:na yonkwateryèn:tare ne ónhka ne í:i” – Through our language is how we know who we are (Kanerahtókwás, K1, 18:34). As I engage in this language work today, I do so with great respect and reverence that this work perpetuates the authentic knowledge and experiences of our Kanyen’kehá:ka civilization, collected for millennia and provided for our collective strength and prosperity. My quest is to ensure the knowledge that permeates through Kanyen’kéha is utilized and transmitted for generations to come.

### ***Guiding Research Question***

How can first-language Kanyen’kéha speaker documentation be utilized to support

Advanced proficiency development in adult Kanyen’kéha additional-language learning?

### **What is First-language Kanyen’kéha Speaker Documentation?**

Language documentation is the creation of multi-purpose records of authentic audio and video recordings that can include the transcription, translation, preservation, and distribution of the collection of this knowledge and experience (Austin & Sallabank, 2018; Austin, 2013). This research focuses on the documentation of first-language Kanyen’kéha speaker’s language use.

### **What is Advanced proficiency?**

Advanced proficiency is the third major level, following novice and intermediate, of the American Council on the Teaching of Foreign Language's (ACTFL, 2012) proficiency guidelines. ACTFL Can-do statements (ACTFL, n.d.) describe the progression through Advanced oral proficiency beginning with the low-Advanced level learner demonstrating the ability to participate in conversations and talk in an organized way, with detail, in various time frames, about familiar topics that go beyond everyday life. This includes the ability to describe people, places, and things and handle a familiar situation with an unexpected complication. At the Advanced-high level, a learner can accurately express themselves freely and spontaneously about concrete topics and complex issues and can support a hypothesis about topics of interest (ACTFL, n.d.).

### **Why adult Kanyen'kehá Learning?**

Kanyen'kehá:ka communities are experiencing successes in adult K2 proficiency development. There are currently four full-time adult immersion programs in Kanyen'kehá:ka territories with a fifth projected to restart in the autumn of 2023<sup>17</sup>. These programs are currently graduating speakers at Intermediate-mid to Advanced-low oral proficiency level (Decaire, 2020; Green & Maracle, 2018). Graduates, however, find it difficult to find ways to further their proficiency beyond these levels. One challenge to their proficiency development is access to first-language speaker knowledge and pedagogical support to utilize, acquire, apply, and assess new and existing language knowledge (Decaire, 2020; Stacey, 2016).

There are 4 terms that I will use in this presentation that may be unfamiliar to you: 1.

Kanyen'kehá:ka – The people of the land of the Herkimer diamond – known in English as the Mohawk

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<sup>17</sup> Four full-time adult immersion programs are currently operated at Kahnawà:ke (Kanien'kehá:ka Onkwawén:na Raotiyóhkwa), Akwesásne (Á:se tsi Tewá:ton), Kanehsatà:ke (Ratiwennenhá:wi), and Ohswé:ken (Onkwawén:na Raotiyóhkwa). The fifth, scheduled to begin in September 2023, is located at Tyendinaga (Tsi Tyónnheht Onkwawén:na).

Nation; 2. Kanyen'kéha – known in English as the Mohawk language; 3. K1 – First-language speakers of Kanyen'kéha participants; 4. K2 – Additional language speakers of Kanyen'kéha participants.

***Rationale: Kanyen'kéha Vitality and Adult Language Learning***

Kanyen'kéha, belongs to the northern branch of the Iroquoian language family (Green, 2018a). In 2018, there were an estimated 932 first-language speakers of Kanyen'kéha (Green, 2018a), I suggest this number is likely significantly lower now; Decaire (2023) reports only 562 remained in 2021. Largely due to achievements in adult language programming, a critical mass of second-language learners has emerged (Decaire, 2023); some of whom have re-established intergenerational Kanyen'kéha transmission to raise 28 K1 speaking children (Green, 2018a). Regarding language vitality across the Mohawk Nation, two out of our eight Kanyen'kehá:ka communities have no remaining K1 adults that are actively using the language and only three communities (Kahnawà:ke, Akwesásne, and Kanehsatà:ke) have more than 10 K1 adults to learn from and with (Decaire, 2020).

The strengths and success of adult Kanyen'kéha learning programs are evident and must be celebrated. There exists though, a significant area of need in adult learning continuity and support at the Advanced, Superior, and Distinguished ACTFL (2012) proficiency levels (Decaire, 2023, 2020; Stacey 2018; Green & Maracle, 2018); levels that are characterized as refining, polishing, sharpening, and finishing in proficiency development in Haudenosaunee<sup>18</sup> languages (Green, 2018b).

Since participating in the first Ratiwennókwás K1 documentation meetings in the autumn of 2013, I've been driven to find ways to utilize the extensive K1 knowledge collection in K2 language learning. Ratiwennókwás is a K1 documentation project that Tsi Tyóhnhneht Onkwawén:na (TTO), the Kanyen'kéha language and cultural centre at Tyendinaga Mohawk Territory, began in 2013 and have facilitated seven iterations since. The Ratiwennókwás project goals are to document, record, and retain

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<sup>18</sup> Haudenosaunee is a term that is used to describe the Iroquois confederacy of nations. The Mohawk language is one of the languages of the Iroquoian (Haudenosaunee) language family.

oral language that may otherwise be lost forever (Tsi Tyóhnheht Onkwawén:na, 2014). I believe that active use of documented K1 knowledge by K2 learners is the most significant act of reciprocity we could offer to K1 participants who have given their time, expertise, and experience to K1 documentarians. K2 interaction with K1 knowledge is the most important aspect of K2 learners' proficiency development through, and beyond, the Advanced proficiency (ACTFL, 2012) realm and perpetuates the unique worldview that permeates through Kanyen'kéha use. K1 documentation is often the only way for K2 learners to efficiently access K1 knowledge, especially in low-K1-speaker population communities. "We don't have any K1 speakers left in Tyendinaga and Ohswé:ken so it is necessary to access and listen to speakers from other communities" (Ronéhtawaks, K2 learner, 12:13).

Documentation of K1 speakers has been a significant area of focus of Kanyen'kehá:ka community language and culture programs. This is evident in the recent expansion of documentation production and dissemination in Kanyen'kehá:ka communities. These works are tremendous sources of valuable K1 knowledge and demonstrate a vast body of experience in documentation models, techniques, elicitation, production, and dissemination.

### ***Research Methods***

This project began with the reflection, review, and cataloguing of Tsi Tyóhnheht Onkwawén:na's existing Ratiwennókwaw audio and video documentation. The second phase was conducting focus group discussions with three distinct groups: K1 speakers with documentation experience; Advanced proficiency adult K2 learners; and teachers of adult K2 programs. I have analyzed this collective knowledge to share findings and produce a documentation-centered Advanced proficiency K2 learning unit exemplar.

### **Step 1 – Cataloguing**

As mentioned, the first step in this project was the organization and cataloguing of the contents of Tsi Tyóhnheht Onkwawén:na's Ratiwennókwas K1 documentation collection. I began by collecting, organizing, and conducting a review of available Ratiwennókwas documentation. The collection includes audio and video recordings with several written transcriptions and two lexicons from the first six iterations of Ratiwennókwas. I then selected recordings and transcriptions to provide for focus group and interview participants exemplars to guide discussion about the use of K1 documentation in K2 learning. After incorporating participant feedback, the catalogue developed into a searchable spreadsheet that includes a link to the audio/video file, date, participants, topics, timestamps, and community dialect. Furthermore, to increase access to Ratiwennókwas documentation, a website was developed to house the catalogue and all the available audio and video recordings from the collection. This project is complete and accessible through an online database at: [www.tto-kenhteke.org/ratiwennokwas](http://www.tto-kenhteke.org/ratiwennokwas).

### **Step 2 – Focus Groups and Interviews**

I will now provide some highlights of the knowledge collected through focus groups and interviews with the three participants groups in this research. All three groups consistently focused on their collective experiences in Kanyen'kéha documentation and its use in learning or teaching. The foci of K1 interviews were to understand the experiences of K1 participants in documentation process and to seek guidance on designing and goal setting for future K1 documentation sessions or events. The foci for the K2 learners were on the use of K1 documentation in learning (including rationale), as well as trying to understand the strengths, weaknesses, and their needs related to current K1 documentation products and practice. The teacher interviews were focused on collecting information about their experiences utilizing K1 documentation in their K2 pedagogy, the rationale for K1 documentation use, as well as the opportunities and difficulties with the use of K1 documentation in K2 learning. Three

overarching themes arose from the participants' collective knowledge and experience: K1 documentation for K2 learning must be relational, innovative, and accessible.

Relational documentation for learning is the creation and development of relationships between documentation stakeholders and the process, contents, and products to reach learning and documentary goals. Relationship, in this context, begins with a vested interest and corresponding actions that celebrate and respect Kanyen'kehá:ka ways of knowing and being. For K1 participants, this means being comfortable with the people, environment, and content of documentation sessions. For K2 learners, relational documentation is designed for specific learning goals and correlates to their contemporary lives and lived experiences. For K2 teachers, relational documentation is specific to supporting the achievement of learning expectations and is aligned with impactful pedagogical practice.

Innovative documentation is the act of providing opportunities and environments for new, original, and creative documentation methods, techniques, and products. Documentation of this nature can be revolutionary for Kanyen'kéha revitalization, as it is rooted in discovering methods to normalize K2 learners' progression through advanced and into superior and distinguished proficiency levels (ACTFL, 2012). Innovative documentation supports current K2 pedagogy and promotes authentic Kanyen'kéha acquisition by supplementing current programming. The use of state-of-the-art technology to record, archive, and disseminate Kanyen'kéha documentation is imperative. Innovative Kanyen'kéha documentation is an evolutionary, reflexive practice designed to meet the needs of documentation participants and stakeholders in Onkwehonwe'néha acquisition, use, and transmission.

Accessible documentation provides K1 speakers, K2 learners, and K2 teachers with a variety of high-quality, conveniently available, comprehensible documentation products that support specific learning and documentary goals. For K1 participants, this concerns documentation design, elicitation, and production that supports K1 speakers to share the best of themselves and their language abilities. Accessible documentation for K1 participants is dependent upon creating and sustaining an appropriate

environment and choosing the correct topics that embrace participants' qualities. For K2 learners, access is related to the physical location of documentary material and the ease at which they retrieve the material as well as their ability to comprehend the recorded information. Free access to Kanyen'kéha documentation on mobile devices is a key factor in sustained use by K2 learners. They desire a variety of lengths of recordings, for a variety of purposes, with supporting material (such as transcriptions or guiding activities) to ensure correct understanding and use. For K2 teachers, accessibility relates to their ability to retrieve and utilize documentation in class, on-the-fly, to support both learning goals and teachable moments. This includes a searchable database of documentation materials that are readily available and easily accessible as exemplars or assigned viewing or listening.

### ***Findings***

#### **K1 Participants**

The focus groups and interviews were conducted entirely in Kanyen'kéha, and I request your understanding that the information that I share today may not truly represent the breadth and depth of knowledge that was collected through this research project due to the English translation.

I was lucky to interview four K1 speakers together in one focus group session, and an additional K1 speaker through an individual interview. All five K1 speakers shared a range of formal and informal documentation experience. Firstly, I will share formal documentation experiences that are associated with participants' work, invited conferences, or small group meetings. All participants shared experiences in education resource development related to elementary, secondary, and adult Mohawk second-language learning. These experiences included reading and recording short dialogues, short stories, individual phrases, or single word iterations. Three of four focus group participants and the interview participant had attended Ratiwennókwás documentation projects which have taken various forms including large groups, round table discussions of more than 5 participants, and small group models with 5 or less participants. Participants shared experiences with multi-media driven

documentation for online or web-based applications, including CAN8 and Thornton Media Group's smartphone application as well as translating and audio dubbing for a television show for APTN.

Participants also shared documentation experiences with Kanyen'kéha programs including writing and recording dialogues and short stories for community radio.

Bridging the realm of formal and informal documentation, one participant shared an experience recording family dinner conversation and family board games for a documentation project, with the National Research Council. Informal documentation experiences include casual, individual K2 learner-driven recordings that included K1 speakers being contacted or visited to provide short translations or specific vocabulary. Participants also shared being recorded informally by K2 learners requesting support or clarity on the content of their Kanyen'kéha classes. These vast formal and informal documentation experiences have been shared within their community, nationally (Mohawk nation), and internationally (among various Indigenous and non-Indigenous nations), for various purposes and audiences.

Reflecting on their documentation experiences, comfort was the focus of much of the participants' responses. All shared that the more they participated in documentation sessions, the more comfortable they became. They appreciate comfortable and familiar settings for documentation as Wari explained:

Conference rooms are not pleasant, but maybe somewhere outside, or somewhere inside where it is comfortable and we can relax we can just converse (34:05) ... it is so nice to meet up with friends and listen to the ways that they use phrases and how they explain things. It really makes you want to learn more. (45:25)

It is important for the K1 speakers to have prior knowledge of the goals of the documentation session with adequate time to prepare, "I really appreciate it when I'm informed beforehand about what I will need to speak about. It allows me to think about a place or event or something I have done so that is

easier for me to explain” (Kanerahatókwás, 09:51). Participants shared that it is important for them to have experience with the topics or activities that are being elicited, “if they already know (about the topic), their stories come more naturally” (Karihwhénehawe, K1, 16:03), “or if you already have experienced it” (Kanáhstatsi, K1, 16:23). It is important then, that documentarians are prepared to share documentation goals and topics with the participants and clearly communicate their intent prior, during, and after documentation sessions.

Following recording sessions, participants find comfort in knowing the products are high-quality and errors are edited, as Karihwhénehawe explained:

They have recorded me for the radio, sometimes I make a lot of errors and I must repeat myself.

That is not enjoyable but when someone is going to edit the recording and you make lots of errors, it doesn’t stop you. It makes it much easier for me to do recordings. (10:23)

Participants shared joy in reviewing the sessions afterwards and reflecting on the conversation that they had with other K1 participants, “it’s nice when you relisten to something that you recorded a while ago” (Kanáhstatsi, K1, 9:52).

When asked about the barriers that may further impede their participation in documentation sessions, participants cited two issues for consideration, the focus and location of the sessions. Participants agreed that unguided or unfocused documentation sessions are difficult, “I think it’s quite unpleasant when the person that is working to record you doesn’t know what, in particular, they are searching for” (Wári, K1, 15:34). It is important then for documentarians to know exactly what they are looking for, and when they’ve obtained enough. Participants also shared that a significant barrier to their participation is travelling for recording sessions, “it can’t be too far for me to go to get recorded, I prefer something close” (Kanáhstatsi, K1, 14:26). These barriers are associated with access to transportation and reluctance to travel for personal health and wellbeing reasons. With the

demographic of the K1 speaker population, it is important for documentarians to consider hosting sessions close to participant's community and ensuring physical and emotional safety.

When asked for their recommendations on how to plan and implement a future documentation session, participants expressed the need to conduct them in fair-weather times and agreed that it is much more enjoyable to be in an environment where the setting matches the topic with access to props if needed, "doing something fun" (Kanerahótókwás, K1, 30:20). Participants enjoy engaging in natural conversation without reading or scripting, "just speaking naturally, not reading anything" (Tewateronhyákhwa, K1, 15:02). They cited the need for storytelling sessions, "we don't have a lot of stories... ones for the children to read. The ones that start with basics all the way through to the ones that are long stories, what happened long ago, and what is happening now" (Karihwénhawe, K1, 26:35). They encourage task-related documentation of everyday household tasks or recreational activities with a K1 participant narrating or explaining what is happening. "I want to record cooking and explaining all the things that I am doing. Or maybe if someone is a good artist, they could teach about how they do it and use of the vocabulary that is associated with artistry" (Kanáhstatsi, K1, 27:36). Participants share the need to record "how to" segments like sewing and the arts, "someone who has made a fancy outfit, they could explain how it was made and what it is made from, all kinds of things" (Kanáhstatsi, K1, 28:25) and music, "songs as well, we just don't have many recorded" (Kariwhenhawe, K1, 43:06). Participants expressed the need for K2 learners to be exposed to chronological documentation such as "a day in the life" starting in the morning and moving through the day and week, "being together all day with a K1 speaker, in the morning until the night, maybe even the entire week" (Karihwénhawe, K1, 45:02). They also noted the need for K2 learners to be more familiar with the language associated with highly emotional situations, "the ask is for the words often hidden, and for what I call big emotions and feelings, they don't have those words, we've never taught them" (Wári, K1, 34:23).

### **Adult Advanced K2 Learners**

Four Advanced proficiency adult additional-language Kanyen'kéha learners participated in a focus group meeting and three others participated in individual interviews. All participants were identified and recommended by community language stakeholders as having achieved Advanced proficiency levels. To begin, I will introduce and define two phrases that distinguish methods that Advanced K2 learners are utilizing to learn with and from documentation. The first is what I have termed "intentional passive learning," that is K2 learners' intentional use of K1 documentation wherein the learner utilizes documentation for exposure to language or behaviors without deliberate and calculated study techniques. Tehahswathé:tha shares, "I often listen to recordings where I don't really try hard to understand everything" (K1 learner<sup>19</sup>, 4:58). This occurs when recordings are played during daily activities such as household tasks, driving, or recreational activities. Some participants shared that during listening, they may mimic K1 phrasing with foci being on prosody, aspect, and lexical development. Some participants listen for and note unfamiliar vocabulary or grammar forms.

The second method "deliberate active learning" is associated with engaging in documentation for a direct or specific purpose. Tehahswathè:tha' explained one of his useful strategies:

Sometimes I'll choose a particular story, sometimes just a very short segment and that's where I will work... I'll type it out and translate it to English. Often, I understand almost everything but there are a few words that I don't quite understand. Writing in out really helps because it gives me time to think about what they said while I write it down and I must type out each word and I make time to analyze what was said and how the words were used the word in the sentence.

(05:10)

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<sup>19</sup> Although invited to share their knowledge and experience as K2 teachers, interview participants Tehahswathé:tha and Tehota'kerá:ton shared their knowledge and experience as K2 learners as well. This is a common experience as many K2 graduates journey from K2 learning into K2 teaching. Both participants differentiated their experiences in learning or teaching and are represented in the appropriate section.

K2 learner participants use self-directed learning activities, peer discussions, or case studies to collect, analyze, and utilize specific K1 knowledge, “I’d listen to word choice, aspect, how do I put a new word into a sentence, stylistic variation, denotational variation, then I’d change tenses” (Tehota’kerá:ton, K2 learner, 03:50).

Participants shared that they are using K1 documentation to acquire knowledge that may not be readily available in their everyday lives and to become more highly proficient speakers.

Ronkwe’tiyóhtha’ explains why he uses K1 documentation to develop higher proficiency:

Since I’ve been studying the language, I’ve been told that if I just want to speak a few words that it is fine to study (at school), but if I want to really become a speaker, it’s important for me to be particular and careful of how I speak... that’s where I say it’s most important to listen to K1 recordings. (22:12)

Participants in low K1 speaker populated communities identified K1 documentation as the primary source of K1 exposure, “I rely heavily on documentation because there is no one here where I live to speak with, so I only have recordings. That’s how I continue learning the language” (Teha’nikonhráthe, K2 learner, 07:50).

Intentional passive learning is commonly associated with publicly accessible recordings via app or web-based platforms such as SoundCloud or YouTube, “I try every day or every other day to listen when I’m at home or out and about also. Recordings are playing very loud when I’m cleaning up the house” (Otsi:tsya, K2 learner, 03:15). Participants have also utilized archived recordings from museums, cultural learning centers or personal recordings that they co-created while visiting K1 speakers.

Documentary resources that are accessible via personal devices are frequently utilized. Video documentation is preferred because the learner can physically see movement in K1 pronunciation and socio-cultural nuances associated with language pragmatics. Audio resources, though, are more widely used due to their mobility, accessibility, and diversity, “I have many areas of interest that I can listen to,

medicines, our ceremonies, our government, people just conversing, the radio talk show on SoundCloud, ceremonial speeches are all accessed by audio recordings and transcriptions” (Teha’nikonhráthe, K2 learner, 08:30).

Active learning activities concentrate on the acquisition and use of specific vocabulary, language functions, or grammatical features and are often accompanied by transcription exercises or reading. Participants commonly shared the high value of transcription use in their learning. Simultaneous transcription by the learners themselves was a highlighted strategy for acquisition and use, “I will write down words that I want to know, how they are used so that I can use them, and [I’ll write] new vocabulary as well” (Tehotsenháthe, K2 learner, 06:55). Consistently learners have strategies to add to their lexicons, “I listen and then I will write it down (in the lexicon)... every morning” (Tewateronhyákhwa, K2 learner, 22:30). K2 participants appreciate and seek documentation that is accompanied by captioning or transcription and prefer transcription that includes thorough English translation, “I prefer to listen instead of reading but when I’ve used both a recording and a transcript that has helped me immensely as well” (Ranéhtawaks, K2 learner, 18:00). Participants stated that the simultaneous English translation helps ensure correct comprehension and interpretation of the Kanyen’kéha utterance. Teha’nikonhráthe explained the usefulness of recordings with accompanying transcriptions and translations:

It is helpful when it is transcribed alongside the recording. It really helps me because I can quickly understand, when there isn’t written translation, sometimes I must really think about what it means, but if I can see it right away (the translation), then it’s affirming that I know how to use the word. (Teha’nikonhráthe, K2 learner, 14:50)

Recommendations for the future K1 documentation include a database of high-quality, easily accessible documentation that is searchable by specific topics, situations, vocabulary, or dialect. Participants seek further K1 documentation that is highly contextual and directly related to their

personal and professional lives, “as well as school and classroom documentation to support learners’ post-graduation” (Oheróhskon, K2 teacher, 45:25). Participants identified various desired topics for further documentation including: the use of humor, highly emotional states and situations, the use of particle phrases; recreation; flirting, dating, and sex; idioms; classroom/teaching vocabulary; as well as cultural teachings and ceremonial speeches.

### **Teachers of K2 Adult Learning**

Two adult K2 teachers participated in a focus group meeting and four adult K2 teachers participated in individual interviews. The participants have experience teaching in 7 of the 8 Kanyen’kehá:ka communities. To begin, one participant almost immediately quoted another stating, “We speak the language of our grandparents, but we don’t speak like them” (Wenhni’tí:yo, K2 teacher, 5:00). Participants resoundingly expressed the need and desire to incorporate K1 knowledge in their students’ learning experiences to help counteract this language shift. Tehota’kerá:ton explained:

We are in debt to our elders and ancestors; we all have the responsibility to use the language that they have and continue to pass on to us. They have provided for us a specific way of thinking and being from their collective experiences. I say, they’ve given us the responsibility to carry that language... to preserve their language. We should think of how precious that is and the way of thinking and being that is carried within our language. (26:00)

Furthermore, K1 documentation must be included in current adult learning pedagogy because, “strictly following grammar-translation approaches produces speech that is not authentic to that of L1 speakers” (Oheróhskon, K2 teacher, 10:32). This contributes to mutual incomprehensibility in K1 and K2 interaction (Green & Maracle, 2018) and may contribute to difficulties building relationship between learners and K1 speakers.

Participants believe that exposure to K1 language use can begin early in learners’ language programming. “Beginners should just listen, be made to find a sound/tone difference, eventually moving

to more complex items such as particles, or specific grammar forms, and be constantly encouraged to mimic K1 speakers” (Oheróhskon, K2 teacher, 16:12). Resoundingly, participants agreed that students should be supported through this learning experience by being offered contextual K1 example that correspond to a learning goal and align with their comprehension abilities. As an example of this, one participant shared their experience using the ACTFL Interpretive task comprehension guide (ACTFL, 2013) as a base for their K1 documentation-based pedagogy. “It moves through assessing students’ recognition of key words, their ability to identify the main idea, identifying supporting details, and guessing meaning of the unknown from context” (Tehahswathè:tha K2 teacher, 7:20). Another participant utilizes PRAAT© (Boersma & Weenink, 2023) speech analysis and phonetics software for receptive and expressive comprehension skill development and learner self-assessment (Rohahí:yo, K2 teacher, 20:15).

When asked about next steps to make K1 documentation more effective and useful in K2 pedagogy, a searchable database of natural speech and conversation was resoundingly cited. It was also repeatedly noted that accompanying transcripts are desired. A variety of contexts and lengths of K1 exemplars are also desired for utilization with varying proficiency levels; some very short and manageable chunks; others short stories, dialogues, and conversation; and even longer pieces that may include personal or cultural stories and descriptions of everyday tasks. When probed about future documentation topics and areas of need in K1 documentation resources, participants cited: more gendered recording, natural conversation, conversations about food and wellness as well as particle phrase documentation, highly emotional situations, household tasks, and raising children.

### ***Analysis – Onkwehonwe’néha Documentation for Learning***

Participants have collectively expressed the need for K1 documentation for learning to be relational, innovative, and accessible. Relational documentation creates and develops relationships between participants and the process, contents, and products of language documentation that are

complimentary, applicable, and supportive of participants and their specific learning goals or needs. Innovative documentation creates opportunities and environments for new, original, and creative documentation methods, techniques, and products. Accessible documentation provides K1 speakers, K2 learners, and K2 teachers with various conveniently available documentation products that are functional, comprehensible, and high-quality.

All focus group and interview participants demonstrated a keen awareness of the impacts of utilizing K1 documentation as a tool to develop and support authentic K2 Kanyen'kéha use and knowledge acquisition. It is apparent though that teachers and learners need support to develop knowledge and experience in planning, implementing, and assessing the use of K1 documentation in Kanyen'kéha learning. Participants were enthusiastic about documenting K1 knowledge and experience in creative ways that align with best practices in K2 learning and that are applicable to K2 learners' everyday lives. K1 documentation in low/no K1 speaker population communities is often the only way that K2 learners can consistently interact with K1 speaker knowledge and is identified as a crucial aspect of proficiency development.

In conclusion, K1 documentation is a critical aspect of the “finishing and polishing” (Green, 2020) stages of Kanyen'kéha proficiency development that helps perpetuate authentic Kanyen'kéha knowledge use and transmission. There is an urgent, mutually beneficial need for all Kanyen'kehá:ka communities to collaborate in a national approach to creating a critical mass of “nya'teká:yen tsi yonhrónkha” K2 speakers. The process and products of K1 documentation for K2 learning is one way to help achieve this goal.

### ***Products***

There are four main products that have resulted from this research:

1. A Ratiwennókwás webpage, catalogue, and online database.
2. This English and community presentation discussing focus group and interview findings.

3. A recorded Kanyen'kéha presentation discussing focus group and interview findings.
4. A unit example utilizing K1 documentation for Advanced Kanyen'kéha learners.

***Nyawew'kó:wa - Thank you***

We have now reached the end of this presentation and I thank you all very much for your time and interest in this project and field of study. I have done my best to represent the collective thoughts of a talented and respected group of participants who have given their time to this project and to the perpetual use of Onkwehonwe'néha. If there is anything that I have forgotten, please understand that that was not my intent. I ask that each of you carry with you the encouraging thought that collectively, our nation has all the tools to normalize the multi-contextual intergenerational use of Onkwehonwe'néha in all our territories. Nyawen'kó:wa sewakwé:kon – Thank you all.

***Mohawk Language Documentation Infographic***

Figures 5 – 9 display the Infographics created by the team at Fuselight Creative© (<https://thefuselight.com>) with supplied content and my on-going consultation. These visual representations summarize important findings of focus group meetings and individual interviews. The infographics are intended to be shared with Kanyen'kéha language community stakeholders both at the community presentation and on the Ratiwennókwaw website. Currently completed in English, the infographic will soon be translated to Kanyen'kéha to serve as a record of this research and a resource for Kanyen'kéha stakeholders.

Figure 4

English Presentation of Study Findings <https://www.youtube.com/watch?v=PbwOT7IM7GE&t=4s>



Figure 5

Mohawk Language Documentation for Learning - Infographic



Figure 6

*Mohawk Language Documentation - Interactive Pop-up*



The pop-up features a vibrant, colorful background with various text elements and illustrations. Key phrases include "SUPPORT CONVERSATIONS WITH REAL PEOPLE IN REAL SETTINGS", "WORK RECREATION SOCIAL MEDIA", "SELF-DIRECTED ASSESSMENT", "COLLABORATION", "HELPING OR LANGUAGE", "RELATIVE", "STATE-OF-THE-ART NEW TECHNOLOGY", "A VARIETY OF FORMATS", "TRIALS OF PEOPLE", "LANGUAGE IS SOVEREIGNTY", "PRESERVING CULTURAL KNOWLEDGE & IDENTITY!", "PERPETUAL LIBERATION", "ALIGNED WITH K2 LEARNING", "COLLABORATION BETWEEN SPEAKERS, TEACHERS AND LEARNERS!", "CO-PLANNING DOCUMENTATION", and "CULTURAL KNOWLEDGE & IDENTITY!". The central illustration shows three people in profile, looking towards each other. A large orange banner at the top reads "Mohawk Language Documentation". Below this banner is a photograph of a group of people sitting around a table in a meeting. To the right of the photo is a text box with the following content:

**Mohawk Language Documentation**

Documenting first-language Mohawk speakers is crucial for preserving its unique knowledge system and facilitating additional-language learning. This method is especially valuable for low-population speaker communities. The aim is to produce documentation that's relational, accessible, and innovative to enhance learners' proficiency. Authentic language documentation promotes the development of proficient speakers who can communicate the distinct worldview inherent in their language. Adaptable documentation addressing community or dialectal nuances is essential for preserving community-specific knowledge. Elicitation practices should expand to include emotionally charged, taboo, and task-based content. Utilizing cutting-edge technology to record, archive, and share Kanyen'kéha documentation ensures its relevancy to the contemporary context of participants and stakeholders. Collaboration in this process is evolutionary, focusing on the needs of those involved in the documentation and the target language audience.

Figure 7

*Relational Documentation - Interactive Pop-up*



The pop-up features a vibrant, colorful background with various text elements and illustrations. Key phrases include "RESPECT-COMFORT-RELEVANT", "RELATIONAL", "AUTHENTIC 1ST LANGUAGE SPEAKER RECORDINGS", "RELEVANT TO SPEAKERS AND LEARNERS", "SHOW WHAT YOU KNOW", "MOHAWK LANGUAGE DOCUMENTATION", "INNOVATIVE TECHNIQUES & PRODUCTS", "EMOTIONS", "TOIORS", "HUMOUR", "CULTURAL TEA STORIES", "RELATIONAL DOCUMENTATION", "SUPPORTS LEARNING GOALS", "1ST LANGUAGE DOCUMENTATION & RESOURCES ARE ESSENTIAL FOR LEARNERS", "NORMALIZE EVERYDAY LANGUAGE USE", and "CLICK TO LEARN MORE". The central illustration shows a group of people sitting around a table in a meeting. A large orange banner at the top reads "Relational Documentation". Below this banner is a photograph of a group of people sitting around a table in a meeting. To the right of the photo is a text box with the following content:

**Relational Documentation**

Relational language documentation emphasizes the creation and nurturing of relationships between documentation stakeholders. This process respects the ways of knowing and being of the target language group. Participants should feel at ease with the people, environment, and content of these sessions. For those learning the language, the documentation should be tailored to their learning objectives and relevant to their modern experiences. Teachers in language programs benefit from documentation that aids the fulfillment of learning outcomes and resonates with effective teaching methods. The heart of this approach is collaboration at every stage, from planning to dissemination, ensuring enduring and strong bonds between all involved parties.

Figure 8

Innovative Documentation - Interactive Pop-up

The graphic features a central archway with the text "MOHAWK LANGUAGE DOCUMENTATION". To the left, a banner reads "RELATIONAL" with sub-points: "RESPECT-COMFORT-RELEVANCE", "AUTHENTIC 1ST LANGUAGE SPEAKER RECORDINGS", and "RELEVANT TO SPEAKERS AND LEARNERS". To the right, a banner reads "INNOVATIVE" with sub-points: "TECHNIQUES & PRODUCTS", "EMOTIONS TOIGIME", and "HUMOUR". Below the archway, a photo shows a group of people at a computer. The text "Innovative Documentation" is written in a bold, orange font. A large 'X' is in the top right corner. At the bottom, banners read "1ST LANGUAGE DOCUMENTATION & RESOURCES ARE ESSENTIAL FOR LEARNERS" and "NORMIMIZE EVERYDAY LANGUAGE USE IN ALL CONTEXTS".

### Innovative Documentation

Innovative documentation introduces fresh, creative methods and techniques for language documentation. Crucial for Mohawk language learners' proficiency development, it seeks ways to create and disseminate highly engaging products that are aligned with the context of their daily lives. Such documentation aligns with the current teaching methods in the target language community, fostering genuine language use among speakers. Leveraging cutting-edge technology is vital for recording, archiving, and distributing this documentation. In essence, Innovative language documentation is a dynamic and adaptive approach tailored to fulfill the needs of its participants. It not only adds to archival material but also supports language acquisition, use, and transmission.

Figure 9

Accessible Documentation - Interactive Pop-up

The graphic features a central archway with the text "ACCESSIBLE". To the left, a banner reads "1ST LANGUAGE DOCUMENTATION & RESOURCES ARE ESSENTIAL FOR LEARNERS". To the right, a banner reads "LANGUAGE USE IN ALL CONTEXTS". Below the archway, a photo shows a group of people at a table. The text "Accessible Documentation" is written in a bold, orange font. A large 'X' is in the top right corner. At the bottom, banners read "EXAMPLES FOR MANY PROFICIENCY LEVELS", "ORGANIZED & EASY TO NAVIGATE", "STRUCTURE OF LEARNINGS", "SHARED WITH FRIENDS & FAMILY", "SHAREABLE AND PUBLICLY ACCESSIBLE", "AUDIO YOUTUBE OR SOUNDCLOUD VIDEO", "TRANSCRIPT that include ENGLISH CAPTION SIMULTANEOUS TRANSCRIPTION", and "SEE SPEAKER'S MOUTHS & MOVEMENTS".

### Accessible Documentation

Accessible documentation aims to offer high-quality, readily available resources to support Mohawk language learners and teachers. For first-language speakers, it's about eliciting responses that allow them to best showcase their language abilities. This involves creating the right environment and choosing topics that align with their expertise. For learners, it's crucial that these resources are easy to understand and retrieve. Having documentation available on mobile devices is key and learners prefer diverse recordings showcasing various language functions, supported by transcripts or activities. For teachers, accessibility means having documentation that aligns with learning objectives and can be swiftly accessed during lessons or in teachable moments. A searchable database containing these materials, which can serve as examples or assignments, is essential to facilitate quick retrieval and utilization.

Source: [tto-kenhteke.org/ratiwennokwas/](http://tto-kenhteke.org/ratiwennokwas/)

## **Kanyen'kéha Presentation**

The following presentation of research study findings contains similar content to that found in the preceding English script. It was developed using Onkwehonwe'néha to share with the Kanyen'kehá:ka stakeholders and research community. It is intended to celebrate the vast collective knowledge and experiences of research participants in the language which the focus groups and interviews were conducted. The following script will also present another form of Kanyen'kéha documentation and use in the context of graduate studies and research. With great thanks, I acknowledge the guidance and support of Karihwénhawe and Kanerahtókwás in creation and editing of this script, nyawen'kó:wa.

## **Wateryen'tshénryon Shiyakwatkenísá':a ne Onkwehonwe'néha Ronwatiwennaráhston Aorihwá:ke *Tewatahsawátye'***

Wa'tkwanonhwará:ton tewataté:ken. Ta' ó:nen wáhi entewatyé:rente' ne ní:yoht wahón:nise yethirihwisa'én:ni néne yonkhisothsera'okon'kénha. Ó:nen káti wáhi yoterihwíson nohén:ton thé:nen'k enwaterihwatén:ti' ne sha'onkwa'nikonhrò:ten enkénhake'. Ta' ó:nen wáhi entitewátkahwe' kanonhweratónhsera' tsi nya'té:kon nahò:ten sa'ó:yeri ohwentsya'kéchshon tánon' tsi karonhyakéchshon ká:yen. Ne se' wáhi tewana'tónhkwa, Ohén:ton Karihwatéhkwén. Ne aontakatyé:rente' ne í:se tsi nítsyon sewatahonhsatátye' nón:wa wenhniserá:te tóka'ni nahò:ten karáhston, akweryà:ne tektáhkwas kanonhweratónhsera' tánon' karihwakwennyénhsera' tsi tesa'nikonhratihéntho kí:ken niyorihwá:ke. Ayá:wen'se' wáhi tsi akwé:kon skén:nen nenkénhake' ní:se', sewahwá:tsire', tánon' tsi nón:we nisewanakerénnyon. Ó:nen káti yonkhinonronhkhwa'kó:wa' yethi'nihsténha nonkwá:ti naetewate'nikonhrayé:ra'te' tánon' nentewátkahwe' kanonhweratónhsera' tsi shé:kon tayakotkawenhátye' akoshatsténhsera' nya'tewenhniserá:ke'. Tánon' ó:ni karonhyakéchshon tsi ó:nen aetewanonhwetsáweron' naetewatkátho' tsi niyohskatstényon, nya'té:kon nahò:ten yonkhinyahé:sa's rotiyó'tényon oh nayá:wen'ne skén:nen enkénhake' tsi onhwentsyá:te. Ta' ó:ni ne

kashatstenhserowá:nen sha'oyé:ra aetewa'nikonhrayé:ra'te' tánon' aetewátkahwe'  
kanonhweratónhsera tsi shé:kon wá:tons tayakwarahsi'takenhserahkwénhake' tsi nón:we  
onhwentsyá:te tayakwatawénrye'. Akwé:kon ó:nen wáhi entitewahwe'nón:ni' onkwa'nikòn:ra tánon'  
teyethinonhwaraton'kó:wa nónkwáti aetewateweyèn:ton'. É:tho káti nayóhton' nonkwa'nikòn:ra.

Tó: nya'teká:yen tsi entewà:ronke' konwá:ya'ts kí:ken nahò:ten tenkwarihwáthe'te' nón:wa.  
Wa'kerá:ko' kí:ken kasén:na nè:'e tsi thó: kí' yehonhronkha'tshera'yé:ri ronwatina'tónhkhwa nakó:ren ne  
kwáh tokén:'en ratiweyèn:te ahatikáraton tánon' yehatiwennahsonterónyon'we' nó:nen  
rotiwennineken'onhátye'. Akí:ron ní:'i tsi orihwí:yo enwá:ton' thó: ní:yore ayakwà:ronke' ne tekeníhaton  
yonkwahronkha'onhátye' onkwawén:na nék tsi teyotonhwentsyóhon naetewáhseré' tsi  
nihatiwennò:ten tánon' tsi nihonhronkha'tsherò:ten ne tyotyerenhton raotiwén:na.

Wisk nikón:ti yeyonhronkha'tshera'yé:ri, tsá:ta' nihá:ti ronteweyénstha' tsi niyó:re é:so  
ronahronkhá:'on onkwehonwe'néha, tánon' wisk nihá:ti onkwehonwe'néha shakotirihonnyén:ni ne  
ronatehyá:ron wahatiya'tahrónnyon' ne ayakwaró:roke' onkwa'nikonhra'shón:'a ayakwarihwa'tshén:ri'  
oh nakayé:ren tánon' tsi naho'ténhshon sha'tayakwátste' ne ronwatiwennaráhston ne sénha  
akaya'takéhnha' nónhka' onkwehonwe'néha ayòn:ronke'. Oyé:ri ní:kon atkennisá'átshera'  
wa'katerihwatén:ti' karonwará:ke ne Onerahtókha niwenhni'tò:ten tsi niyó:re Kenten'kó:wa  
niwenhni'tò:ten 2022 shiyohserasé:ton. Ó:nen káti tewakatonhwentsyó:ni takwaterihwáthe'te'  
nahò:ten wa'akwateryen'tatshén:ri' sók enwá:ton enkaya'takéhnha' nónhka onkwehonwe'néha  
ayòn:ronke' tánon' tsi nihá:ti rotiyó'tátye' ne ahonwatiwén:narahste' ne yehonhronkha'tshera'yé:ri'.

### ***Tsi Nahò:ten Tenkaterihwáthe'te'***

Kén:tho enwate'sén:nayen' akathró:ri':

1. Oh nakayé:ren ne "Tó: nya'teká:yen tsi Entewà:ronke'" wa'kerihó'kwate'.
2. Takaterihwáthe'te' nahò:ten yonkwateryen'tatshén:ryon shiyonkwatkennií:son.

3. Enkathró:ri' nahò:ten wa'akwarihwayèn:ta'se' tánon' wa'akwáhsa' tsi náhe shontakatáhsawen akerihó'kwate'.

Aontakatyé:rente ne ya'tekhenonhweratónnyon Tsi Tyónhnheht Onkwawén:na Tekayentané:ken nón:we; NEȚOLNEW – One Mind, One People – Indigenous Language Research Network, University of Victoria nón:we; tánon' Social Science and Humanities Research Council tsi wa'onkerì:wawa'se' tánon' wahatikárya'kse' ken'k niyorihwà:ke onterihwatén:ti'.

### ***Enkatena'tónnyon'***

Tahohtharátye' ní:i yónkya'ts. Wakhskaré:wake ne se' wáhi Rotihskaré:wake wa'onkya'tí:nyonte tsi thatiya'tayeristákhkwa' Tekayen'tané:ken tsi nón:we. Tekayen'tané:ken nitewaké:non, étho wáhi tsi nón: thonakerá:ton ne Rononhsonní:ton ne se' ráonha wáhi washakoyé:nawa'se' ne Rotinonhsón:ni ahatiyaneren'serón:ni' nahò:ten nón:wa wenhniseratényon tewana'tónhkhwa' ne Kayanerensera'kó:wa. É:tho káti nón:we wáhi tsi yakotonhwéntsyaen, tsi niwaki'terò:ten, tsi wakenakerahseráyen, tsi nakhwá:tsí:re, tánon' tsi niwakhseennò:ten nitewéhtatha' naho'ténhshon wakateríhonte tsi nikarì:wehs tewakatawenryehátye' kén:tho akohwentsyá:tate'.

Énska' wakerì:wayen Onkwehonwe'néha tekawennontáhkwen nonkwá:ti. Tkehtákhwa' ní:i tsi nonkwehonwe'néha tsi nón:we nonkwa'nyónkhwa' oh na'á:wen'ne' thityó:konte aontónhseke' naetewáhsere' tsi í:i niyonkwarihò:tens. Ó:nen'k tsi óksa'k entsitewarenhna' nónhka' ayeweyentéhta'ne' onkwawén:na tsi niyó:re kwáh nya'teká:yen tsi yonhrónkha' tánon' tsí'k nón:we tayakwatawénrye' aontónhseke' aetewawennà:ronke' tánon' aonsetewátste'. Tsyeyà:ta' sha'akyatkennísa'a yakoyà:teren Kanerahtókwás wa'é:ron, "Tsi onkwawén:na yonkwateryèn:tare ne ónhka ne í:i" (Kanerahtókwás, K1, 18:34). Thó: kí' wáhi nón:we nitewétha' nonkwashasténhsera'.

Nón:wa wenhniseratényon thó: kí' ní:yoht ní:i wake'nikonhrò:ten tánon' kate'nyén:ton thityó:konte' entékhawe' ne ka'nikonhrí:yo' tánon' karihwakwennyéntsghera' ne aontónhseke' tsi akheya'takéhnha' nakó:ren tánon' tsi nén:we enwatkontahkwénhake' tsi nihoti'nikonhrawén:'en' tánon'

ronateryen'tátshera' yonkhisothsera'okon'kénha nohén:ton shontawénrye' onhwentsyá:tate'.

Akaská:neke' nó:nen tsi orihwí:yo í:'i onkwahronkhátshera enwatónhnhete' oh na'á:wen'ne'

tahatikonhsontóntyé' ahatikwé:ni' skén:nen tehonatawenryéhake' ó:ni onhwentsá:te.

### ***Tsi Nahò:ten Waterihwanóntha'***

*Oh ní:yoht ne yehonhronkha'tshera'yé:ri' ronwatiwennaráhston karihwaró:ron aónston'*

*aontahatishwané'ta' ne sénha ahatiwennayé:ri'ne' ne ronatehyá:ron ronateweyentehta'onhátýe'*

*nonkwehonwe'néha?*

### **Oh nahò:ten ne yehonhronkha'tshera'yé:ri' ronwatiwennaráhston karihwaró:ron?**

Yehonhronkha'tshera'yé:ri' ronwatiwennaráhston ne wateryen'tatshénryon ne é:so yoteríhonte ahatiwén:narahste' nasathón:te'ne' tánon' akaráhston' ne í:kare ne tsi kahyá:ton, tekawennaténnyon, wateweyén:ton, tánon tewarennýá:ton nahò:ten karó:ron ne ronateryèn:tare tánon' tehonatohétston. Kí:ken karihwaró:ron kka'én:yons ne Kanyen'kéha yehonhronkha'tshera'yé:ri' ronwatiwennáhston.

### **Oh nahò:ten nen' nè:'e advanced niyó:re ronahronkhá:'on?**

Advanced proficiency néne áhsen niwatátýe' rati:sere tsi tyótte' ne ón:wa'k ronateweyénstonhátýe'. Tsi ní:yoht ronathró:ri ne American Council on the Teaching of Foreign Language's (ACTFL) rotí'nikonhrayèn:ta's tánon' ronhrónkha' nahò:ten ronateweyénstonhátýe'. ACTFL Can-do kahyatónnyon enwathró:ri' tsi ní:tsi yotentyonhátýe' ne Advanced niyó:re ne yonahronkhá:'on tyotáhsawen ne yonteweyénstha' ayekwé:ni' ónhka akó:ren tahatithárahkwe' tánon' tkayé:ri tsi ní:yoht tsi yeyewennahsonterónnyon, tayonttíha'te' tsi nikahá:wi, nayonthró:ri' tsi naho'ténshon ratirihwayenté:ri' tánon' thikawenní:yo nahò:ten tahatithà:rahkwe'. Ne kí:ken teká:neren nahonthró:ri' tsi ní:yoht ne onkwe'shón:'a, tsi nonwéshon, tsi naho'ténshon, ahatikwé:ni' tahatithà:rahkwe nahò:ten ronateryen'tá:ren' tánon' tóka' thé:nen teyotyerónnyon. Tsi niyó:re é:neken tyótte ne advanced ronahronkhá:'on ahonatyé:sen'se' tsí'k nahò:ten tahatithà:rahkwe', tahonterihwáthe'te', tánon' tahatishwané:ta' nahò:ten thoti'nikonhratihéntho'.

**Oh nontyé:ren ne ronatehyáron ronateweyentehátye onkwehonwe'néha  
waterihwanóntha?**

Tsi Kanyen'kehá:ka onkwanakerahserá:yen yakwattó:kas tsi yoyanerátýe' tsi ní:yoht ne ronatehyá:ron tekenihaton raotiwén:na ronateweyentehta'onhátýe'. Nón:wa nikahá:wi kayé:ri nikanén:rake tyotkontákwen tsi niyahyákhseréhs aónhskon Kanyen'kéha ronateweyentehátye' tsi kanonhstá:ton yonkwanakerahserá:yen. Tánon' ne ó:ya entewatáhsawen' enskanenná:ke'ne' 2023 tsi Tekayen'tané:ken nón:we. Tsi niyó:re ya'tehontóhste' ahatikwé:ni' tsi niyó:re ne intermediate-mid tsi niyó:re advanced-low ahòn:ronke'. Tsi niháti tehonatonhétston wentó:re ahatitshén:ri' oh ní:yoht ne sénha ahonteweyentéhta'ne' tsi niyó:re kwah nya'teká:yen tsi ahòn:ronke'. Tsyorí:wa' rotiyó'tá:ti ne ahatitshén:ri' ne ónhka yehonhronkha'tsherayé:ri tahonwatihswané:ta' tsi ahonteweyentéhta'ne', á:hontste', ahatiwennayé:na', tánon' ahóntatken'se' ne á:se tánon' ó:nen tkawennanákere aterýentátshera.

***Tsi ní:yoht ne Onkwehonwe'néha yonhnhétye tsi yonkwanakerahserá:yen tánon' ne ronatehyá:ron  
ronateweyentehta'onhátýe Onkwehonwe'néha***

Ne Kanyen'kéha teyotenróhon ne othoré:ke tekakhasyon ne Yeráhkwa nihonnonhwentýo'ténnyon. 2018 shiyohserasè:ton, Tehota'kerá:ton rohyà:ton tsi 932 nihá:ti ne tyotyerenhton raotiwén:na ne Onkwehonwe'néha shé:kon ronónhne. Á:yenhre' ne nón:wa wenhniseratényon kwáh sénha ká:ron tsi ní:yoht thí:ken, tóka' ken 700 nihá:ti tsonkwatátén:ron. Ne thó: shikahá:wi Tehota'kerá:ton rohyà:ton ó:ni tsi 1036 niháti ne tekeniháton ronahronkha'onhátýe' onkwehonwe'néha ne mid-advanced tehonaténtshen, ronátýa'ke onkwehonwe'néha ronátston ne ahshakonatehyarónkhwen ne shakotiyen'okón:'a tsi ní:yore 28 nihá:ti rati'ksa'okón:'a ne tyotyerenhton raotiwén:na ne onkwehonwe'néha. Kahretsyaróns tsi á:yenhre'k sénha ronatyohkowá:nen ó:nen ronahronkha'onhátýe' onkwehonwe'néha tánon' sénha ronatyohkowá:nen rati'ksa'okón:'a rónstha' onkwehonwe'néha ne tyotyerenhton raotiwén:na ne ón:wa niyohseratátýe'. Tsi ní:yoht ne

onkwehonwe'néha tsi yonkwanakerahserakwé:kon, 2 ne 8 na'tekayá:ken tsi yonkwanakerahserá:ke yah shé:kon teshonnonkwè:tayen ne ronatyehyà:ron tyotyerenhton raotiwén:na rontá:ti. Ne khók tsyonkwá:yen ne Kahnawake'ró:non, Akwesahsró:non, tánon' Kanehsata'kehró:non ne sénha í:si' ronatyohkowá:nen ne oyé:ri nihá:ti yehonhronkha'tshera'yé:ri' thonnonkwè:tayen.

Entá:'on teyethinonhwará:ton tsi niháti rotiyó'tényon tsi nón:we ronatehyá:ron onkwehonwe'néha tsi ronterihwayenstha', yoken'tátýe' wáhi tsi niyoyánere' yoterihwatentyonhátýe'. Néki tsi shé:kon wáhi yonkwatoktá:ni tsi ní:yoht ayethiya'takéhnha' tánon' aontayethihswanéta' ne tehonatohétston ronterihwayénstha' í:si' nón:we yahòn:ronke' tsi niyó:re nya'teká:yen tsi ahòn:ronke'. Thó: ní:yore wáhi tsi ó:nen wahatiwennahserón:ni', wahatiwennakwarisyòn:ko', tánon' wahatí:sa' niyó:re yahonhronkha'tshera'yé:ri'ne'.

2013 shiyohserasè:ton kanenna'ké:ne nikahá:wi tontýe:rente' Ratiwennókwás ronwatiya'tahrórókstha' wahonterihwaténtya'te', thó: nón:we wa'katya:taren' tánon' thó: náhe wa'kataterihwanonnyonha'se', oh ní:yoht tsi ayethinyáhe'se' ne yehonhronkha'tshera'yé:ri' kawennaráhston oh na'á:wen'ne' sénha í:si' nayakwà:ronke' tsi niyákyon tekeníhaton yonkwaweyentehta'onhátýe' onkwehonwe'néha. Tsá:ta' ní:kon ó:nen yeyoyénhton Tsityónhnhéht Onkwawén:na shonaterihwatentyà:ton Ratiwennókwás ronwatiya'tahrórókstha' tánon' é:so ó:nen thonwatiwennarahstányon'. Ne rotirí:wayen ne Ratiwennókwás waterihwatentyà:thá' ne enkawennarahstónhake' ne yehonhronkha'tshera'yé:ri' sók nahatiwennayé:na' owennaká:yons ohén:ton tsi niyó:re enwatewennáhton'ne' tsi nén:we. Tkehtákhwa' ní:i tsi watesén:nayen ó:nen tsi tontayethirihwahserákwa'se' tsi nihá:ti ronathontá:ton ahonwatiwennarahstányon' tánon' ne aónha'tkanó:ron tsi tayethiwén:nahkwe' tánon' orihwí:yo aetsyón:ni' tsi yah thaontewennáhton' nahò:ten wa'onkhiyatkawénha'se'. Akwáh í:ken tsi yorihowá:nen ne tekeníhaton ronahronkha'onhátýe' ahatiréhnha' tánon' á:hontste' yehonhronkha'tshera'yé:ri ratiwennò:tens tánon' ronateriyen'tátshera' tóka' ahón:nehre' tahontóhetste' tsi niyó:re nya'teká:yen tsi ahòn:ronke' nè:'e tsi teká:neren wáhi tsi

niyonkwarihò:ten, tsi niyonkwehtákhwen, tánon tsi ní:tsi ónhka' nà:yontste' tsi niyonkwawennò:ten.  
Yotká:te wáhi tsi naho'ténhshon karihwaró:ron tánon' kawennaráhston khók ronatesén:nayen ne  
tekeníhaton ronhrónkha' ahonathòn:te'ne' tánon' sénha í:sí' ahatiweyentéhta'ne' ne  
onkwehonwe'néha, ne sénha wáhi tsi nón:we yah shé:kon teshonnonkwè:tayen néne  
yehonhronkha'tshera'yé:ri', "Yah tetsyonkwè:tayen ne yonhrónkha ne Tyendinaga tánon' Ohswé:ken sók  
teyotonhwentsyóhon ákte' nón:we akheya'tatshén:ri' ónhka yonhrónkha akheyatahónhsatate'"  
(Ronéhtawaks, K2 rateweyénhstha', 12:13).

É:so ó:nen ká:yen ronwatiwennaráhston tsi nón:we onkwanakerahserá:yen tánon'  
yotshennónnya't tsi sénha ronwatiwennarahstányon nya'teyahyakserá:ke. Yoken'tátye' tsi kanó:ron  
tánon' yorihowá:nen ne ken' nón: niyorihwá:ke. Yokèn:ta's ó:ni tsi é:so ó:nen  
yonkwaweyentehta'onhátýe' oh na'á:wen'ne' skén:nen enwaterihwatén:ti', ahonwatirihotákwa'se',  
enkarihwahró:roke', enkawannahseronni'hake', enwaterihwateweyén:ton', tánon'  
enwaterihwarénnya'te'.

***Tsi Nakayé:ren Wa'kerihó'kwate'***

Shontakatáhsawen kí:ken kayo'ténhsera, wa'kerihwahró:roke', wa'tektokenhstányon',  
wa'kátken'se', tánon' wa'kataweyén:ton' tsi nahò:ten rotí:yen ne Tsitsyóhnheht Onkwawén:na  
ronwatiwennaráhston tánon' ronwatiya'taráhston tsi nikari:wehs Ratiwennókwás  
ronaterihwatentyà:ton. Tekeníhaton tsi í:we', áhsen nikanèn:rake wa'kenenhraró:roke'  
tayakwatharónnyon' oh ní:yoht ayethinyáhe'se' ne yehonhronkha'tshera'yé:ri' ronwatiwennaráhston  
nà:hontste' ne tekeníhaton ronahronkha'onhátýe' aorihwá:ke. Tsi ní:tsi wa'tekenenhrakháhsí'  
skanén:ra' ne yehonhronkha'tshera'yé:ri' tehonatohétston ne ó:nen thonwatiwén:narahston, skanén:ra'  
ne ronwatirihonnyén:ni ne ronatehyá:ron tekeniháton ronateweyénstónhátýe' onkwehonwe'néha,  
tánon' skanén:ra' ne ronatehyá:ron ne tekeníhaton ronahronkha'onhátýe' onkwehonwe'néha. Tánon'  
ó:nen wakatkèn:se oh naho'ténhshon teyonkwatharáhkwen tánon' ó:nen tewakatonhwentsyó:ni

takwaterihwáthe'te' tánon akwana'tónha'se' nahò:ten wakhyatonhserón:ni karihonnyé:ni ne ónhka' à:yontste' kawennaráhston oh na'á:wen' ne sénha í:si' ya'òn:ronke' onkwehonwe'néha.

### **Tyotyerenhtáhkwen tekatokenhstányon**

Ne takatyé:rente' wa'keró:roke' tánon' wa'tektokenhstányon' nahò:ten Tsitsyóhnhheht Onwkawén:na ó:nen kahrórókhon ronwatiwennaráhston ne Ratiwennókwas sha'onterihwatén:ti'. Yá:yak niyoyénhton ó:nen Ratiwennókwas ronaterihwatentyà:ton tánon' nya'té:kon thotí:yen nahò:ten ronwatiwennarahston, ronwatiya'taráhston, tánon' tóhkara' ní:kon kawennaró:ron kahyatonhserá:ke kahyatónnyon. Wa'kerá:ko' tóhkara' ní:kon karahstányon tánon' nahò:ten kahyatónnyon sok takhé:yen' tsi niháti wahontyà:taren' shiyonkwatkenni:son' ne ayakwarihwáhsere' nahò:ten wátston ne yehonhronkha'tsherayé:ri' karihwaró:ron tsi ahonwatinyáhe'se' ne ronteweyénstha' onkwehonwe'néha. Ohna'kénkha' ya'tà:kvehste' nahò:ten ronatyà:taren thonatká:wen sha'akwatkenni:sa'a' tsi aonkyaneráhston' ne tekatokenhstányon. Ó:nen aón:ton' ayé:sake' nahò:ten teyakotonhwentsyó:ni tánon' tekáneren tsi nón:we karonhwará:ke yoteweyèn:ton, í:kare ó:ni tó: shískare kawennaráhston, ónhka yakoya'taró:ron, nahò:ten rotitharáhkwen, tó: nikahá:wi, tánon' tsi nón:we thonaténtyon ne rotíthare'. Karonwará:ke ó:nen karó:ron Ratiwennókwas ronwatiwennaráhston oh na'á:wen'ne' sénha aontyesénhake' nayetshén:ri' tánon' nà:yontste'. Ó:nen kí:ken kayó'ténhsere káhsen tánon' kwáh kéntho nón:we ahsattsikwarékxon' nahsetshén:ri': [www.tto-kenhteke.org/ratiwennokwas](http://www.tto-kenhteke.org/ratiwennokwas).

### **Tekeníhaton tsi yokwén:rare - Kanenhrayèn:ton tánon' enskátshon wa'kheyatken'se'**

Ó:nen entkátkawé' oh nahò:ten rotitharahkwèn:ne tánon' wakerihwaroròn:ne sha'akwatkenni:sa' tánon' sha'kheyátken'se' skátne áhsen ne kenèn:rake rotiya'tahróròn:ne shiwakerihwisá:kon'. Akwé:kon kí:ken áhsen nikanèn:rake thyekontáhkwen tahatiká:nere' tsi nahò:ten tehonatohetstányon ne Onkwehonwe'néha ronwatiwennarahstányon tánon' tsi ní:tsi aóntston' ne ónhka' ayeweyentéhta'ne' tóka'ni ayakotirihónnyen' onkwehonwe'néha. Nahò:ten akwáh waterihwanóntha' ne yehonhronkha'tsherayé:ri' ahonntonnyòn:ko' tsi nahò:ten tehonatohétston

nó:nen ónhka' wahonwatiwén:narahste', tsi nakayé:ren', tánon' aontahonwati'nikòn:ren' nahò:ten enkarihwakwe'niyóhake' tánon' nahò:ten tehonatonhwentsyó:ni tóka' ó:ya ronwatiwennaráhstha' rontya'tahrorokstha' yaonsahonterihwatén:ti'. Ne ronathyá:ron tekeníhaton ronahronkha'onhátye' kanenhrayèn:ton waterihwanóntha' oh ní:yoht tsi tánon' oh nontyé:ren tsi rónstha' ne yehonhronkha'tsheraýé:ri' ronwatiwennarahstányon tsi ronateweyentehta'onhátye' onkwehonwe'néha. Tánon' ó:ni kate'nyen'tháhkwe aonke'nikonhrayèn:ta'ne' nahò:ten akwáh karihwátstha', nahò:ten ronntorá:se, tánon' nahò:ten tehonatonhwentsyó:ni ne yehonhronkha'tsheraýé:ri' ronwatiwennaráhstha aorihwá:ke. Ne ahsénhaton ronwatirihonnyén:ni watkèn:se, wakerihwisà:kon oh nahò:ten tehonatonhétston rónstha' yehonhronkha'tsheraýé:ri' ronwatiwennaráhston ne tekeníhaton ronwatirihonnyén:ni, oh ní:yoht tsi rónstha', tánon' nahò:ten wate'sén:nayen tóka'ni kayó'tats ná:hontste' tsi ronwatirihonnyennihátye'. Áhsen niyori:wake ontá:kerahkwe' tsi rotiya'tahrónnyon tehonatonhétston: Ne tyotyerenhton, nó:nen ónhka ahonwatiwén:narahste' ne yehonhronkha'tsheraýé:ri' orihwí:yo ahonnón:ni tsi entyotenróhon ne ónhka' ronataýà:taren, nónhka' á:yontste' ahonwatirihónnyen' tánon' ahonteweyentéhta'ne'; Ne tekeníhaton, enhonateryen'tatshenryahksónhake' tsi ní:tsi ahonwatiwennarahstányon'; tánon' ahsénhaton, ne enwatyesónhake' nónhka' ayetshén:ri' tánon' á:yontste' nahò:ten karihwahró:ron.

Ó:nen kí' wáhi tewakatonhwentsyó:ni ohstónha shé:kon takerihwáthe'te' nahò:ten akwáh kén:ton ne "Teyotenróhon nahò:ten ronwatiwennarahstányon." Orihwí:yo tsi aón:ton' ónhka á:yontste' yehonhronkha'tsheraýé:ri ronwatiwennaráhston ayeweyentéhta'ne' onkwehonwe'néha tóka' teyotenróhon tsi ní:tsi káhsen tánon wa'kaweyenèn:ta'ne' ná'tehónteren tsi nihá:ti tehotirihwayenawákon nonkwehonwe'néha rotiyó'tényon tánon' ronteweyénstha'. Tsi ní:tsi kéntho kátstha' ne "teyotenróhon", ne kén:tons tsi aontayontyé:rente' ayakorihwakwennyénstake' kwáh tsi'k nahò:ten káhawe' nónhka' onkwehonwe'néha aontayontewennón:tahkwe', ne se' akwáh teká:neren' tsi Kanyen'kehá:ka tsi niyonkwarihò:ten, tsi niyonkwa'nikonhrò:ten, tánon' tsi nitetewatawénrye'. Tsi

ní:yoht teyotirihwathé:ton ne yehonhronkha'tsheraýé:ri' ronatyà:taren kí:ken ne kén:ton tsi enwá:ton' yon'weson'ón:we na'tehón:teren' tsi niháti ratiya'tahrónnyon tsi ronwatiwennaráhstha', tsi nón:we yoterihwatentyà:ton, tánon' tsi nahò:ten karihwatátye'. Ne tekeníhaton rotiweyentehta'onhátýe' raotirihwá:ke teyotenróhon ronwatiwennarástón kén:ton tsi yorihwatokénston nahò:ten ahonteweyentéhta'ne', tánon' teyotenróhon ne ón:wa wenhniseratényon nihatiyérha' tánon' naho'ténshon tehonatohetstányon tsi nihonnonnhétye'. Ne ronwatirihonnyén:ni raotirihwá:ke kí:ken kén:tons tsi teyotenróhon ronwatiwennarástón tekahswanéton tsi nahò:ten ronateweweyentehta'onhátýe' ne ronteweyénstha tánon' teyotenróhon tsi ní:tsi ronwatirihonnyennihátýe'.

Ahonateryen'tatshenryáskon' tsi ní:tsi ronwatiwennaráhstón ne kén:ton tsi ahonwaté'sén:nen' tánon' ahatirihwahserón:ni' tsi nón:we ahonterihwatén:ti' enwá:ton sha'oyé:ra tánon' wateryen'tatshénryon tsi nenhatí:yere', tsi ní:yoht, tánon' tsi nahò:ten ahonwatiwén:narahste' ne yehonhronkha'tsheraýé:ri'. Tóka' ken' ní:yoht tsi enkwatakwénhake' aón:ton' sénha enkarihwátsthake' ne ronwatiwennaráhstón nè:'e tsi ne kwáh onyónhkwa' tánon' kaya'takwe'ní:yo aontahonteráhkwe' tsi ní:yoht tsi ratitshénryon naho'ténshon teyotönhwentsyóhon aetewarénhna'ne' ne kwáh é:neken tyótte tánon' nya'teká:yen nahòn:ronke' tsi nihá:ti tehonakwisróntyé' onkwehonwe'néha nahontéweyenste'. Ken' ní:yoht ronwatiwennaráhstón enwá:ton' tenkahswané:ta' tsi ní:tsi ón:wa nikahá:wi ronwatirihonnyén:ni tánon' ronteweyénstha' nonkwehonwe'néha. Ne ó:ni sénha í:si' enkarihwà:reke' ne aón:ton' sénha ákta sha'tehonhronkha'tshero'ténhake ne tyotyerénhton tánon' tekeníhaton onkwehonwe'néha nihatiwennò:ten. Yorihowá:nen se' wáhi' tsi naetewátste' tsi'k kakehrontónnyon yorihwaséshon tsi ayethiwén:narahste', ayethiyà:tarahste', aetewateweyén:ton', tánon' taetewaterihwaréhnya'te' nahò:ten karihwahró:ron. Tóka' ken' ní:yoht tsi ayethiwennaráhste' tyótkon tenwattennyonhatyéseke' tsi ní:yoht tsi enkwatakwénhake' nohén:ton nenkahá:wite' nè:'e tsi tyótkon aetewatate'nyén:ton' tánon' taetewarihwísake' oh na'á:wen'ne' sénha ayoyanerástón' tsi

nentewà:yere'. Ken' ní:yoht tsi aetewatatyá'takéhnha' teyonkwarihwayenawá:kon oh na'á:wen'ne' tsi nén:we ayonhnhéte' nonkwehonwe'néha' yohronkhátshera'.

Ne ahsénhaton, tóka' watyé:son nahatitshén:ri tánon' á:hontste' ne ronwatiwennaráshton tewatká:was ne yehonhronkha'tshera'yé:ri', ronwatirihonnyén:ni, tánon' ronteweyénstha' ne nya'téshon tsi tkarihwayé:ri, tyótkon ká:yen, yo'nikonhrayèn:ta' ronwatiwennaráhstha' karihwahró:ron tsi tekahswanéta's yorihwatokénston karihonnyennítshera' tánon' naho'ténshon teyotonhwentsyóhon enkawennarahstónhake'. Ne yehonhronkha'tshera'yé:ri raotirihwá:ke ne kén:ton tsi yo'nikonhrayèn:ta' tsi ní:tsi akarihwahserón:ni', akarihwaketsko', tánon' akakwatakwénhake' sok á:hontste' tánon' aontahóntka'we' akwáh tsi ní:kon ahatikwé:ni'. Ne entewanónhton' tóka' tenwatén:ron'we' ne ónhka' ahontá:ti', tsi nón:we enwaterihwatén:ti' tánon' tsi naho'ténshon tahatithà:rakwe'. Ne tekeníhaton ronahronkha'onhátye' raotirihwá:ke, kí:ken ne kén:ton tsi watyesen'ón:we ahatitshén:ri' tsi nón:we yoteweyén:ton kawennarahstha'shón:'a, yo'nikonhrayèn:ta' tsi nihón:ne's, tánon' thé:nen'k tenwatén:ron'we' ne sénha aontyesénhake' áhontste' tsi ní:yoht ne ó:nen kahyatónnyon. Tóka' yoteweyén:ton ne kawennaráhston tsi nón:we yah thé:nen tekaká:rote tánon' enwá:ton' teyetharáhkhwa' áhontste' ahatitshén:ri', sénha yotká:te ahontstónhake'. Ronteweyénstha' tehonatonhwentsyó:ni tsí'k nahò:ten kawennaráhston ne na'tetyattihányon tsi nikarì:wehs, tsi yotharáhkwen, tánon' tsí'k nahò:ten karihonnyennítshera' teyotenróhon ne teká:neren tsi niyó:re roti'nikonhrayèn:ta's. Ne ronwatirihonnyén:ni raotirihwá:ke, tehonatonhwentsyó:ni thé:nen'k kawennaráhston aontyé:sen' tánon' óksa'k enwá:ton' ahatitshén:ri' tsi nón:we ronwatirihonnyén:ni. Yorihowá:nen tsi nya'té:kon ronwatiwennaráhston óksa'k enwá:ton ahatirihwísake' tánon' ahatishén:ri tóka' thé:nen'k tehonatonhwentsyó:ni nè:'e tsi ontá:kerahkwe' tsi ronwatirihonnyennihátye' tóka'ni enwá:ton' kanónhskon aoyo'ténhsera' ahonwatirihontárha'se'.

## **Karihwatshén:ryon**

### **Yehonhronkha'tshera'yé:ris yotiyà:tare**

Onkwatera'swí:yohste' ne skátne kayé:ri nikón:ti yehonhronkha'tshera'yé:ri' skanén:ra' wa'kontyà:taren' ne ayakwatkenní:sa' tánon' ó:ya shikahá:wi tsyeyà:ta' yeyehronkha'tshera'yé:ri' wa'tyakenitharónnyon'. Kontikwé:kon kontirihwayenté:ri oh na'á:wen'ne' ne ónhka akonwatiwén:narahste'. Ne entkatyé:ren'te' enkathró:ri' nahò:ten í:i kena'tónhkwa' ne ohén:ton tkarihwahserón:ni konwatiwennaráhston ne wáhi teyotenróhon kontiya'tarónnyon aotiyó'ténhséra', konwatihonkarawíhon rontya'tarorókstha', tóka'ni ken'nikanenhrá:sa' yonatkenní:son.

Akwé:kon tsi nikón:ti kontiya'tarónnyon wa'konthró:ri' teyonatohetstányon tsi yonterihwayenstakwanyónkhwa' konwatiwennaráhston ne ótya'ke ne ken'nihonná:sa' tsi yonterihwayenstáhhwa', tkanonhsowá:nen tsi yonterihwayenstáhhwa', tánon' tsi niká:yen ne ronatehyá:ron onkwehonwe'néha' yonterihwayenstáhhwa'. Kí:ken tsi teyonatohetstányon í:kare akontiwennanó:ten' tóka'ni tekontitharónnyon ken'nikakaréhsha', akontikáraton ken'nikakará:sa', ken'nikawenná:sa's, tóka'ni skawennátshon' akontá:ti'. Akwé:kon kayé:ri nikón:ti kontiya'tarónnyon ó:nen Ratiwennókwás rontya'tarohrókstha' wa'kontyà:taren'. É:tho nón:we akwáh nya'tetyatihányon ne ní:yoht tsi ronaterihwaténtyon, ne kanenhrowá:nen wa'thatitharónnyon', tóka'ni ken'nikanenhrá:sa's ne sénha ká:ron ne wísk nihá:ti.

Yotirenhhá:'on ó:ni ne akonwatiwén:narahste' ne kawennarahsthà:ke, waterihwateweyén:tons, tóka'ni teyehtharáhkwa' aorihwá:ke, tsi ní:yoht ne CAN8 tánon' Thorton Media Group's wattókha teyehtharáhkwa' aorihwá:ke ne ó:ni ne tekontiwennaténye's tánon' tekontiwennáhsere ne tká:ra's teyóya'ks. Kontiya'tahrónnyon takontka'we' ó:ni tsi nahò:ten teyonatohétston ne onkwehonwe'néha tsi nahò:ten karihonnyennítshera' wa'kontihyá:ton' tóka'ni wa'kontiwén:narahste' ne ken'nikararéhsa's ne tewatewennarennýátha' tsi yonkwanakerahserá:kon. Néne ya'tà:k'yehste' ne yokwén:rare ne ohén:ton karihwahserón:ni tánon' yah tekarihwahserón:ni

ronwatiwennaráhston, tsyeyà:ta' tayóntkahwe' tsi niyakoya'tawén:'en yakowennaráhston tsi kahwá:tsire tehonatská:hon rotíthare' tánon' ne kahwá:tsire yontswa'táhhwa' ne ratiwennaráhstha' kayo'ténhsera' skátne ne Kórahne Kanakerahseráyen Ratirihó'kwáts Raotityóhkwa (NRC).

Tsi nahò:ten ronwatiwennaráhston ne yah ohén:ton tekarihwahserón:ni teyonatohétston í:kare ne tsi ní:ká:yen ne ronteweyénstha' ratiwennesá:kon thé:nen'k thonatoktá:ni tánon' sewatyé:rens ónhka ahonwatí:nonke' tóka'ni ahonwatina'taré:na'se' aontahón'ta'we' tehatiwennaté:ni tánon' akwató:ken tsi ní:kon owenna'shón:'a. Tsi ní:kón:ti kontiya'tarónnyon ó:ni wa'konthró:ri' tsi yotká:te ne tekeníhaton ronteweyénstha' onkwehonwe'néha konwatiwennaráhstha' nó:nen thé:nen tehonatonwentsyó:ni ahatitóken'se' tánon' ahotí'nikonhrayèn:ta'ne' nahò:ten ronteweyentehta'onhátýe'. É:so ní:kon ó:nen teyonatohétston ne konwatiwennaráhston tsi ratinakerahserá:kon, Kanyèn:ke, tóka'ni nya'tekanakerahserá:ke nonkwá:ti tewaterennyá:ton tsi nya'tetyattihányon naho'ténhshon tánon' nya'tekari:wake kawennarahstányon.

Tsi ní:kon tekontirihwahserakwenhá:ton tsi ní:tsi konwatiwennarahstányons, kaya'takwe'ní:yo tsi aontyehsónhake', ayon'wésonhake' tánon' yorenhnhá:'on tsi ní:tsi karihwahserón:ni. Akwé:kon wa'konní:ron tsi nó:nen sénha wa'kontyà:taren' wa'konwatiwén:narahste' sénha tekonterá:kere tsi nikononhnhò:tens tánon' sénha wa'onatyé:sen'se'. Ne sénha kontinòn:we's nó:nen yotirenhnhá:'on tsi nón:we konwatiwennarahstányons ken'ní:yoht Wári wa'onthró:ri':

Yah ne teyon'wé:son ne conference room, but ka'k nón: átste or ka'k nón: kanónhskon thó: nón: yon'wé:son tensaterá:karon tánon' enwá:ton tsi'k nahò:ten enhsthá:rakwe' (34:05)... Ne kí' ní:'i kè:yare kanonhséhsne shiwakatehyarónkye' ne é:so yon'wé:son ne thó: yenyákwe' tayakwatátken' ne onkwatenro'shón:'a tánon onkwatsí'ó:kon tánon' é:so aesathón:te'ne' tsi ní:tsi rónstha' ne owenna'shón:'a tánon' tsi ní:tsi thé:nen tehonterihwáthe'te' thé:nen, kwáh í:ken tsi tesa'nikonhrá:ra'ne' ne sénha aesatéweyenste' tsi niyonkwawennò:ten. (Wári, K1, 45:25)

Yorihowá:nen ne yehonhronkha'tsheraýé:ri' ohén:ton aontakontirihwayentérha'ne' tsi nahò:ten  
teyotonhwentsyó:hon tánon' nahò:ten enkarihwakétsko' tahatihthà:rake' oh nenyá'á:wen' tsi  
ahatinaktótha'se' ohén:ton ahahirihwahserón:ni', "Ne kwáh tkenón:we's tóka' shi' ohén:ton yonkhró:ri'  
nahò:ten teyonatonhwentsó:ni aonkhthà:rahkwe'. Kha' ki' akanontonnyón:ko' yénkhawe' ka'nón:we, oh  
na'á:wen'ne' tóka'ni eh nà:kyere' ne sénha enwatyé:sen'ne' ne tsi enkathró:ri'" (Kanerahatókwás, 09:51).  
Kontiya'tarónnyon wa'konthró:ri ó:ni tsi orihwí:yo yotirihowená:se' teyonatohétston nahò:ten  
akonthrórya'te tóka' shi' ó:nen yonaterýèn:tare ne okarashón:'a nahò:ten enkari'wanón:ton', "tóka' ó:ni  
ó:nen thatikarayenté:ri, kwáh sha'oyé:ri tsi ní:tsi ahatiká:raton'" (Karihwénhawe, K1, 16:03), "tóka'nits  
thé:nen thó: nisaya'tawén:'en" (Kanahtatsi, K1, 16:23). Yorihowá:nen ki' ne ronwatiwennaró:roks  
ahahirihwahserón:ni ahatiweyenèn:ta'ne' tsi nahò:ten ratirihwí:saks, enkarihwakétsko' tánon'  
ahahirihwáhsere' skátne ratiya'tarónnyon tánon' akwáh nya'teká:yen tsi tahatitharónnyon' tsi nahò:ten  
rónnehre' ohén:ton, tsi nikari:wehs, tánon' yotohétston ronwatiwennahró:roks ronatyá'tahró:ron.

Nó:nen ahatihsa' tsi konwatiwennaráhstha' yon'wé:son tsi konnontónnyon tóka'  
yonaterýèn:tare tsi nahò:ten enkáhson' tsi kwáh yoyanere'ón:we tsi káhson tánon' tsi nón:we  
teyonaterýen'tawenryé:'on shotikwatákwen. Karihwénhawe teyakorihwathé:ton:

Wa'onkewén:narahste' ne ki ne ká:ton tewatewennarenhnyátha' sók é:so  
tewakaterýen'tawénrye', entá:'onk takathna'néta' ne se's yah í:i tewakon'wéskwani. Nek tsi  
akaónha sayontkwatá:ko'.... Wa'é:ron yah thé: teyotyé:ren tasaterýen'tawénrye' akaónha  
akwé:kon entsyekwatá:ko' wáhi sok ne sé's ní:yoht. Tánon' sewatyé:ren wáhi yoyanere'ón:we  
tsi ní:tsi ayonkewén:narahste', yah thakaterýen'tawénrye' ne ki tsi ní:yoht  
tesaterýen'tawenryehá:ton enhsayó'tatshe'. Sók ki' akwé:kon thí: ayekwatá:ko' tsi  
entsyonttakwahrísi' ... ne se's orì:wa ó:nen wakyé:sen' se' tsi wa'kewén:narahste'. (10:23)

Yonatshennón:ni ó:nen ne kontiya'tahrónnyon enskonti'ka'ényon' konwatiwennaráhston tánon'  
tentkonnonnyón:ko' nahò:ten wa'kontikaratónnyon' ne thó: shikahá:wi skátne akó:ren wahontyà:taren',  
“Yon'wé:son aetsisathón:te'ne' nó:nen wahón:nise tsi náhe' yesawennaráhston” (Kanáhstatsi, K1, 9:52).

Nó:nen wa'karihwakétsko' nahò:ten yotiyó'tá:ti ne sénha akontyà:taren ne  
akonwatiwén:narahste' teyorì:wake ontá:kera'kwe', tsi nahò:ten karihwatátye' tánon' ka'nón:we  
yoterihwatentyà:ton. Tsi nikón:ti wa'kontyà:taren' yotirihwanonwé:'on tsi wentó:re ne yah  
tekarihwahserón:ni tsi nahò:ten ahatirihwaró:roke' tánon' akonwatiwén:narahste', “khé:re ki' ná:'a khók  
yah teyon'wé:son ta' tsi niká:yen yakoyo'tákye' yah teyakoteryèn:tare nahò:ten kwáh í:yenhre  
ayakotó:ken'se'. Thó: nón:we é:so aesayó'tatshe'. Ta' yoteryèn:tare nahò:ten akwáh kenyèn:te,  
wákyé:sen ki wáhi' enteserihwahserákwa'se'” (Wári, K1, 15:34).

Yorihowá:nen ki ónhte wáhi tsi ratiwennaró:roks kwáh nya'teká:yen ahonateryèn:tarake' tsi  
nahò:ten ronnéhsaks tánon' nó:nen yekayé:ri tsi nahò:ten wahatiwennaró:roke'. Ne ó:ni wa'konni:ron'  
yotiyó'tá:ti tsi tekontstikáhwen' tsi niyó:re akonwatiwén:narahste', “sótsi í:non yén:ke' ne  
ayonkewén:narahste', ne akerá:ko' ákta'. Kén:'en akenónhskon takewén:narahst” (Kanáhstatsi, K1,  
14:26). Ne tsi aorì:wa kí:ken kayo'tá:ti, teyotenróhon tsi ní:yoht tekontstikáhwha's tánon' nè:'e tsi  
tekarihotárhon' takontstikáhwha' ne ata'karitétshera' aorihwá:ke. Yorihowá:nen í:i  
ronwatiwennaráhstha' rotiyó'te tsi ahonnehyá:rake' tsi ronatyá'ke ne thotí:yens só:k tóka' nón:wa  
ahonnetorá:se ne yehonhronkha'tsheryé:ri' ahontyà:taren' thé:nen yoterihwatentyà:ton tóka' sótsi  
kwi' í:non teytonwentsyóhon tehontstikáhwha'. Sénha aontyesénhake' nahonterihwatén:ti' ákta tsi  
nón: thatinakarasherà:yen oh na'á:wen' sénha ahonneryen'tí:yohake' tánon' tho' ní:yoht ó:ni  
ahonwatiya'tanónhstate'.

Nó:nen karihwakétskwen tsi taonsayonterihwathé:ton' oh ní:yoht tsi enkarihwahseronni'hake'  
ne ó:ya Ratiwennókwes aonterihwatén:ti' tsi nón:we ahontyá'taró:roke', tsi nikón:ti kontiya'tahrónnyon  
wa'konni:ron' tsi teytonhwentsyóhon aonterihwaténya'te' nó:nen enwenhniseriyohstányon' tánon'

akontirihwanón:we'ne' sénha yon'wéson takontawénrye' tsi nón:we tkyatén:ron nahò:ten  
yotihtharáhkwen tánón' thó: nón:we enwá:ton' akontiyé:na' nahò:ten teyonatonhwentsó:ni nà:kontste'  
aonterihwatén:ti', "akí:ron' ki ní:i tóka' shí: akenhnhá:ke nikahá:wi ... thó'k yonkwentskó:ten,  
yonkwáthare, yonkwaká:raton, teyonkwatská:hon. Akí:ron' ki' ní:i oh nahò:ten yo'nikonhró:rya' tsi  
nayakwá:yere'" (Kanerahatókwas, K1, 30:20). Kontiya'tahrónyon yonnonwéskwani' akontyà:taren' tsi  
nón:we ne sha'oyé:ra tsi tahatitharónyon' yah entá:'on thakontiwennanó:ten tóka'ni akontiyà:ton',  
"ketshén:ryes ní:né: ayesawén:narahste' ne aónha' yoyánere tóka' sha'oyé:ra tsi ní:sti enhsatá:ti', yah  
thasewennanò:ten ne thé:nen" (Tewateronhyákhwa, K1, 15:02). Wa'konni:ron' ó:ni tsi sótsi ká:ron  
ní:kon yonkwaká:rayen ne kawennaráhston, "Oh ne ní:yoht ne okara'shón:'a aetewaténkya'te'? Yah é:so  
teyonkwá:yen ne oká:ra. Tsi nahò:ten ne ratí'ksa'okón:'a roná:wen' aón:ton' ahatiwennahnò:ten',  
niyorihwá:sa' entitewatáhsawen' tsi niyó:re akwáh sénha kakaré:sons. Tóka'ni tsi ní:tsi niyohtòn:ne ne  
wahón:nise tánón' tsi ní:yoht tsi ní:tsi í:we ón:wa nikahá:wi aetewaká:raton" (Karihwénhawe, K1, 26:35).  
Konhretsyá:rens tsi ahonwatiwennaráhston' tóka'ni ahonwatiya'taráhstanyon' tsi thé:nen'k  
nya'tewenhiserá:te nenhatí:yere' tóka'ni kanónhskon kayo'ténhsera' tánón' tsi ní:yoht ónhka'  
nahontoryá:neren' ne ahoti'nikonhró:ri'. Tsyeyà:ta' yakotyà:taren' wa'é:ron' tsi teyakotonhwentsó:ni  
aontayonterihwáthe'te' oh nakayé:ren tóka'ni tsi niyawénhseron', "Í:kehre ní:i ahsheyà:tarahste'  
ayekhón:ni' tsi nón:wa ní:yoht kanenhnatarakari:ta nayakón:ni' tánón' akwé: ayonthró:ri' oh  
niyontyérha... tóka'nits ne ónhka ne yeweyèn:te ayerahstányon' ahonwatirihónnyen' oh ní:tsi  
ahatí:rahste', akwé: owenna'shón:'a á:yontste' tsi nahò:ten tekení:neren ne ahserahstányon' wáhi"  
(Kanáhstatsi, K1, 27:36).

Teyakotonhwentsyó:ni ó:ni ayonthró:ri' oh ní:yoht tsi thé:nen'k na'é:yere' tsi ní:yoht ne  
aye'nikhon' tóka'ni ayerahstányon', "akwáh tsi'k nya'té:, tóka'nits atakwénnya ayontená:yeste' tánón'  
ne ayonthá:rakwe' ónhka yakóhson" (Kanáhstatsi, K1, 28:25). Karenna'shón:'a ó:ni, "onkwarén:na ó:ni,  
onkwarenna'shón:'a yah é:so teká:yen" (Karihwénhawe, K1, 43:06). Tsi nikón:ti kontiya'tahrónnyon

wa'konthró:ri' tsi ronteweyénstha' tehonatonhwentsyó:ni ahonatashonteratyé:son' ne yehonhronkha'tsheraýé:ri' kontatyé:son tóka' nón:wa ó:ni tsi ahyakhserakwé:kon, "kontatyéshon ahontashonteratyéshon' ne yónhronkha', orhen'ké:ne akwáh tsi niyó:re ahshontén:ne tó:wa'ni aónton' ne ahyakhserakwé:kon skátne ahonné:seke'" (Karihwénhawe, K1, 45:02). Wa'kónttoke' ó:ni tsi teyotonhwentsóhon ne tekeníhaton ronahronkha'onhátye' sénha ahatirenhna'ne' ne owén:na teyotenróhon tsi teyotononnyaní:ton tsi nihononhnhò:tens tánon' tsi nihatiyà:tawen's, "ne nahò:ten karihwahséhton ne owén:na tánon' ne akí:ron emotions and feelings ne yah tehotiwén:nayen. Tóhske tayonkwarihwáhton', tóhske' se' wáhi yah teyethirihonnyén:nis" (Wári, K1, 34:23).

### **Ronatehyá:ron tekeníhaton ronahronkha'onhátye onkwehonwe'néha**

Kayé:ri niháti ne ronatehyá:ron ne tekeníhaton ronahronkha'onhátye onkwehonwe'néha wahontyà:teren' shiyakwatkení:sa'a tánon' ne ó:ya áhsen niháti ne tyonkwe'tátshon wa'tyakwahtharónyon'. Akwé:kon ne ratiya'tahrónnyon tsi thatinakerahserá:kon owén:na ratiyén:tere's wahonwatihsennakarátate' nè:'e tsi tehonatohétstón akwáh tokén:'en tsi ní:kon ronahronkhá:'on. Aontakatyé:rente tenkaterihwáthe'te' tekawén:nake nèn:katste akathró:ri' tsi ní:yoht kawennaráhston rónstha' tsi ahonteweyentéhta'ne'. Tyotyerénhton ne kena'tónhkwa "ronate'nikonhrí:son akwáh nék ahonatahónhsatate' ne kawennaráhston tsi ahonteweyentéhta'ne'." Ne kí' kén:tons tsi aontahonte'nikonhrayèn:ta'se' tsi ahonatahónhsate' nahò:ten kawennarástón nek tsi yah akwáh sótsi í:sí' tehonkwísróns tsi akwáh tokén:'en nahò:ten nà:honste' toka'ni nahatí:yere' nahonteweyentéhta'ne'. Tehahswathè:tha wahèn:ron, "Yotká:te nók ne akatahónhsatate', yah akwáh tekakwísrón aonke'nikonhrayèn:ta'ne'" (K2 rateweyénhstha<sup>20</sup>, 4:58).

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<sup>20</sup> Tehnitsyá:ron Tehahswathé:tha tánon' Tehota'kerá:ton wahniyà:taren tánon' wahyathró:ri' tsi nahò:ten tehyatohetstányon tsi nikari:wehs wahyatéweyenste' tánon' washakotirihónnyen' onkwehonwe'néha. Ohén:ton wa'tyarihwahserá:ko' tehyaterihwathè:ton tóka' ken' thó: ní:yoht tehyatohéstón tsi shishakotirihonnyén:ni tóka'ni shihyateweyénhston.

Kí:ken thó: nenyá:wen'ne' nó:nen kawennarahstányon yohtentyonhátýe' tsi nikari:wehs thya'tewehnisera'ke ronateríhonte' nihatiyérha, kanónhskon aoyo'ténhsera' rotiyó'tátýe', rontorihátýe' kà:sere, tóka'ni tsi'k nahontoryá:neren' tánon' rontya'ta'kariyósthá'. Ronátýa'ke ratiya'tahrónnyon wahonní:ron' tsi nikari:wehs ronatahonhsatátýe' enthonwatina'ké:ren nahò:ten yehonhronkha'tshera'yé:ri' ronatkawenhátýe, akwáh enthoti'nikonhrayé:rate' tsi ní:tsi ahatikaratónnyon', tsi yehonhronkha'tshera'yé:ris ahatiwennísa' tánon' akwáh tokén:'en tsi nikawennò:ten róntstha'. Tsi nikari:wehs ronatahonhsatátýe' ronátýa'ke ahatiyatónnyon' oh nikawennò:tens yah árekho' tehatiwennayén:teres tóka'ni tsi ní:tsi yehatiwennahsonterónnyonhwe' ne ratiwennaráhston.

Ne tekeníhaton tsi ní:tsi kawennaráhstha' róntstha' ronteweyénstha' wa'kenà:tonhkwe' ne "akwáh aontahonte'nikonhrátsha'ahte' tsi ahontéweyenste'." Nè:'e tkyatén:ron tsi nihatiyérha' ne kwató:ken aori:wa ahonteweyentéhta'ne'. Kén:tho tsi ní:yoht Tehahswathè:tha' tehoriwhathè:ton:

Sewatyé:rens enkerá:ko kwatóken nikakarò:ten, sewatyé:rens kwáh ken'k nikakaréhsha' tánon' thó: nón: aonkyó'ten... takerihstó:rarake, tekewennanetáhko' tsyorhénhsa. Yotká:te thó:ha akwé:kon aonke'nikonhrayèn:ta'ne nek tsi tókara nikawén:nake yah thaonke'nikonhrayèn:ta'ne'. É:so tsi wakhsnyé:nons akhyá:ton áse'ken wakenáktote akanontonnyón:ko' nahò:ten wahatiká:raton' tsi nikari:wehs akhyá:ton' ne'e tsi ó:nen'k tsi skawennátshon tekerihstó:rarake tánon' wakenaktotá:ni ó:ni akka'én:yon' thé: yakothró:ri tsi ní:tsi wa'eká:raton' tóka'ni tsi ní:tsi wa'ewennahsonteren' tóka'ni tsi ní:tsi wà:ontste' ne owenna'shón:'a. (5:10)

Tsi nihá:ti ratiya'tahrónnyon kwáh tehontste'nyà:rons tsi ní:kon rotirenhhá:'on à:hontste' ahontéweyenste', ronátýa'ke ne akorénshon sha'tehotí:yens tehatitharónnyon, tóka'ni nahò:ten ó:nen karihwaró:ron tsi ahatiwennaró:roke', ahontken'sényon, tánon' à:hontste tsi naho'ténhshon ronatká:wen ne yehonhronkha'tshera'yé:ris, "Owennakwé:kon wakatahónhsatate, ethó:ne ó:nen

wa'kanontónnyon' nahò:ten kén:ton, oh nahò:ten onkwathón:te'ne' yah tewake'nikonhrayèn:ta's... oh nahò:ten ratí:ton tsi nahò:ten ronathró:ri... nó:nen akwé:kon wakhyatónnyon ónhka'k ó:ya akheyatewennáta'ase'" (Tehota'kerá:ton, K2 ratewéyhstha', 3:50).

Tsi niháti ratiya'tahrónnyon wahonthró:ri kawennarahstanyons rónstha' oh nayá:wen'ne' ahonaterýèn:tarake' ne thé:nen tóka' yah óksa'k tóka'ni tyótkon teká:yen tsi tehonatawénrye tsi rononhnhétye' tánon' oh nayá:wen'ne' ahonhrókha'ne'. Ronkwe'tiyóhstha' tehorihwathè:ton:

Tsi nikari:wehs wa'katéweyenste onkwawén:na, ónhka'k wa'onkhró:ri tóka' íhsehre ne khók tókara nikawén:nake enhsí:ron enkakwé:ni nok ahsatéweyenhste, nek tsi tóka' orihwí:yo íhsehre ahsà:ronke, teyotonhwentsyóhon aontasatewéyén:ton tsi ní:yoht tsi enhsatá:ti: tó: niyohsnó:re, kátke éhnsatste inflexions, nya'té:kon ó:ya nahò:ten. Thó: nón:we akí:ron yorihowá:nen ahsatatahónhsatate ne yehatiwennayé:ris ronwatiwennaráhston. (22:12)

Tsi niháti ratiya'tahrónnyon thatinákere tsi nón:we yah shé:kon ónhka' yehonhronkha'tsherí:yo teshonnonkwè:tayen wahatiyèn:tare'ne' ne kawennarahstánnyons kaya'takwe'ní:yo ne ní:yoht tsi ahonwanathòn:te'ne' yehonhronkha'tsheryé:ri tahatitharónnyon onkwehonwe'néha, "Kwáh ní:i wakenhé:son kí:ken kawennaráhston áhseken yah ónhka ó:ya kéntho Onenyota'haká:ke tayekwé:ni tayakenihtharónnyon wáhi sók kwáh ok kawennaráhston akatahonsatate. Tsi ní:yoht shé:kon akatáthreke akeweyentéhta'ne ne owenna'shón:'a" (Teha'nikonhráthe, K2 ratewéyhstha', 7:50).

Nó:nen ronate'nikonhrí:son kwáh nék ahonatahónhsatate' ne kawennaráhston tsi ahonteweyentéhta'ne' rónstha' naho'ténshon tsi watyé:son ahontshén:ri' tánon' yah thé:nen tekaká:rote tsi ní:yoht karonwará:ke ayontshén:ri ne SoundCloud tóka'ni YouTube, "Kate'nyéntha' kya'tewenniserá:ke tówa'ni tewehniserakéhake akatahónhsatate' nó:nen kanónhskon í:ke's tánon' nó:nen katoryá:nerons ó:ni. Tekatotárho's ó:ni kyótkon yorá:kahre ne kawennaráhston. Tánon' akwé:kon wakatahonsatá:ton ne Ratiwennókwás tánon' lonkwahronkha'onhátie ó:ni, akwáh tokén:'en wakon'wéhskwani akatahónhsatate" (Otsì:tsa, K2 yontewéyhstha', 3:15). Tsi niháti ratiya'tahrónnyon

róntstha' ó:ni tsi nahò:ten tsi yontkathótha' yontewyenton'táhkwa thatí:yen, tsi niyonkwarihò:tens yonterihwaweyenhstahkhwa, tóka'ni ó:ni tsi niká:yen ronwatiwennaráhston tsi nikari:wehs ronwana'tarenhá:wi' ne yehonhronkha'tshera'yé:ri. Sénha wátston tsi niká:yen kawennarahstánnyon enwá:ton teyetharákhwa ahonteweyén:ton tánon' ahonténtya'te'. Teyó:yaks ronwatiya'taráhston ó:ni róntstha' ne ronteweyénstha nè:'e tsi enwá:ton nahonwatí:ken niháti rontá:ti's tsi ní:tsi nontoryá:neren tánon' tsi nihotirihò:tens tekáneren' ne yehonhronkha'tshera'yé:ri. Shé:kon sénha é:so róntstha' ne kawennarahstánnyons nè:'e tsi sénha' aontyé:son ahatitshén:ri', ahatí:hawe', tánon' kwáh sénha é:so kà:yen, "Tánon ó:ni nya'teyorì:wake tewake'nikonhratihénthos, ne ki ne tsi niyonkwarihò:ten wáhi, kayanerahserha'kó:wa káton kwáh ónhka'k tehotíhthare, Soundcloud ne owerá:ke nonkwá:ti Joe tánon Leo tehotihtharónnyon wáhi, tánon kwáh tsi'k nahò:ten ate'nyentátshera kawenninekén:'en akwé:kon ne kanonhsehsnéha wakehnhé:son kawennaráhston tánon tsi nahò:ten kahyatónnyon" (Teha'nikonhráthe, K2 rateweyénstha', 8:30).

Nó:nen thoti'nikonhratsha'áhton tsi ahontéweyenste' orihwí:yo ahonnón:ni tahatiwén:nahkwe kwatóken' tsi nikawennò:tens tánon' tsi ní:tsi aontayonteweyén:ton tsi nayontá:ti'. Yotká:te kí' tyotén:ron ne ahatihyatónnyon naho'ténshon rón:ton tóka'ni ahatiwennanò:ten nahò:ten ó:nen ónhka' yakohyá:ton. Tsi niháti ratiya'tahrónnyon wahonní:ron tsi nikanó:ron tánon' tsi yoyena:wa'se ne ahatihyatónnyon nahò:ten ó:nen kawennaráhston ne aón:ton sénha í:si' nón:we ahonteweyentéhta'ne'. Ronateweyensonhátye ratinón:we's tánon' rotirenhhá:'on nà:hontste' ne sha'té:kena tsi rontá:ti tánon' kahyatónnyon tsi nikari:wehs ronatahonhsatényon ne sénha aontyésenhake tehatiwén:nahkwe' tánon nà:hontste', "Enkhyà:ton: tsi nikawennò:tens thé:nen'k enkwennayén:tere'ne' tánon'ó:ya ní:yoht róntstha sók èn:katste; tsi nikà:yen owennasétsi's ó:ni" (Tehotsenháthe, K2 rateweyénstha', 6:55).

Kheyokontáhkwen ratiwennahró:roks ne ronteweyénstha tánon' ratirihwisákhe's oh nakayé:ren nà:hontste' ne á:se. owenna'shón:'a, "Wakátston tsi ní:tsi wa'onkerihónnyen ne

lonkwahronkha'onhátie, akatahónhsate' sók enkhyà:ton'... thya'teyorhen'ketsherà:ke wakatahónhsate ne ronwatiwennaráhston Soundcloud nonkwá:ti" (Tewateronhyákhwa, K2 rateweyénhstha', 22:30). Ratinón:we's tánon' ronné:saks ó:ni ne tekenihatón roneateweyénstónhátie ne ronwatiwennaráhston tyotenróhon ne akwé:kon í:kare ó:nen kahyatónnyon tánon' ratirákwas tóka' ó:nen tekawennatényon ne Tsyorhénhsa, "Sénha enkaterá:ko' kawennaráhston akatahónhsate' tsi ní:yoht ne akewennanó:ten'. Né k tsi tetsyá:ron wakátston sha'kahá:wi akewennanó:ten' tánon' akatatahónhsate', thí:ken é:son aonkya'takéhna' ó:ni" (Ranéhtawaks, K2 rateweyénhstha', 18:00). Ratiya'tahrónnyon ó:ni wahonthón:tate' tsi nó:nen ahatiwennahnò:ten nahò:ten ó:nen tekawennatyénnyon ahatiya'takéhna' tánon' enwá:ton óksa' ahoti'nikonhrayèn:take' nahò:ten kén:ton tóka' yah arékho' kwáh thye'hónné's. Teha'nikonhráthe tehoriwhathè:ton:

Tsi ní:yoht tsi kahyatónnyon nó:nen rotíthare kwáh kayenawá:se. Wakyenawá:se thí:ken ahséken óksa'k aonke'nikonhrayèn:ta'ne tánon' óksa'k takewennaté:ni, tekawennatényon thó: kahyà:ton, sewatyé:rens akanontónnyón:ko nahò:ten kén:ton né k tsi yah tetkayé:ri nahò:ten wa'kanontónnyón:ko wáhi, tóka' kwáh óksa' enwá:ton nakatkátho nahò:ten tekawennatényon, karihwanirá:ton, kawennanirá:ton aonkwateryèn:tarake. (14:50)

Ratirihwará:ni ne ratiya'tahrónnyon tóka' nó:ya ahonwatiwén:naráhste' wa'hatirihwanón:we'ne' tóka' tsi nó:nwe karihwaró:ron ne aontyesénhake' nónhka' ayetshén:ri, ne kwáh í:si tsi yoyánere tánon' yonhrónka' kawennaráhston tánon' enwá:ton enkarihwisá:kon ne kwatóken tsi kakarahrónnyon, tsi ní:yoht ne owenna'shón:'a, tóka' ó:ni tsi nya'tekawennò:tens. Ronteweyénstha ratiya'tahrónnyon ronnéhsaks ne sénha é:so akayén:take ne yehonhronkha'tsherayé:ris ronwatiwennaráhston ne tyatén:ron tsi ní:yoht rónnonha' tehonatawén:rye tánon' rotiyó'tátie, "Ronatyohkowá:en nó:non ahonterihwayenstá:ko' é:so ahotiyó'ten' ashakotirihónnyen' né k tsi yah árekho' tehonateweyentehtá:'on owenna'shón:'a á:hontste tsi yonterihwayenstáhkwa, ta' ne yonhsehtáhkwa" (Oheróhskon, K2 shakorihonnyén:ni, 45:25). Ratiya'tahrónnyon wahatiyèn:tere'ne'

nya'tekari:wake' nya'tetyattihányon wa'thona-tonwentsyóhse' ne enyethiwennarahstónhake ne yehonhronkha'tshera'yé:ris: yokarasté:rihst wátston; ne é:neken tyótte tsi niyakonhnhò:tens; kawenná:sa's wátston, yo'nikonhrórya'tha', yontahryótha', ratináhkwisaks, kanorónhkwa'tshera, tewaterihwatá:se's owenna'shón:'a, tsi ronwatirihonnyennitákhwa tánon' tsi ronwatirihonnyén:ni owenna'shón:'a, tánon tsi niyonkwarihò:ten yethirihonnyennitákhwa tánon teyethinonhwaratónhkwa kawenní:neken.

**Ronwatirihonnyén:ni ne ronatehyá:ron tekeníhaton ronahronkha'onhátye**

Sha'té:kon niháti ronwatirihonnyén:ni ronatyà:taren kí:ken kayo'ténhsera', tékeni skátne yonkwatkenní:son tánon' akwé:kon nó:ya skátshon yonkwathà:rahkwen'. Tehonato'hétston ronwatirihonnyén:ni ne tsá:ta' Ka'nyen'kehá:ka niyonkwanakerahseraké:ron: Kahnawá:ke, Akwesásne, Kanehsatá:ke, Tekayentané:ken, Ohswé:ken, Wáhta, tánon' Kana'tsyoharé:ke. Ne tyotyerénhton sha'akwaterihwatén:ti' óksa'k ontá:kerahkwe' nahò:ten yorihowá:nen naetewathá:rake' nó:nen Wenhni'tí:yo wa'thohswané:ta' nahò:ten Tehota'kerá:ton sahén:ron 2018 shiyohserahsè:ton tsi Kahnawá:ke, "Yonkwátstha ne yethisotó:kon raotiwén:na nek tsi yah tetewatá:tis tsi ní:yoht ronnónha" (Wenhni'tí:yo, K2 shakorihonnyén:ni, 5:00). Yotká:te wakatirihwakétsko' tsi teyotonhwentsyóhon nónhka' ayeweyentéhta'ne' onkwawén:na ahonwati'neké:ren' tsi nihatiwennò:ten ne yehonhronkha'tshera'yé:ris'. Tehota'kerá:ton wahathró:ri:

Yethiká:rote ne thotí:yens, akwé: yonkwateríhonte ayethiwennaní:rate tsi ní:tsi tehonatennyehonhátye nahò:ten wa'akwayèn:ta'ne', tsi ní:tsi yethiyá:wi, yethiyawínnyon tsi nihoti'nikonhrò:ten, akwé:kon tsi nahò:ten wahatitó:kenste'. Akí:ron' wa'yonkhirihontén:ni' í:i ayakwawennénhawe' tsi nihatiwennò:ten... Ó:nen í:i yonkwateríhonte aetewatewennateweyén:ton tsi nihatiwennò:ten. Tánon' entewannontónnyon tó: nikanó:ron thí:'. Tánon' ó:ni ne o'nikòn:ra yaohawí:non tsi nitewawennò:ten. (26:00)

Teyotonhwentsyóhon yehonhronkha'tsheryé:ris nihonhronkha'tsherò:ten naétewatste' ayethirihonnyén:ni nè:'e tsi tóka' sótsi grammar-translation ní:yoht tsi ahontewéyenste, "ensentó:ra'se' kwáh tokén:'en aontasena'ké:ren tsi ní:tsi nihatiwennò:ten ne roti'ksten'okón:'a. Ó:nen'k tsi ya'tahsyehste' teyori:wake tsi ní:tsi sherihonnyén:ni" (Oheróskon, K2 shakorihonnyén:ni, 10:32). Ne karihón:ni wáhi tsi sewatyé:rens wentó:re ne yehonhronkha'tsheryé:ri tánon' tekeníhaton ronahronkha'tonhátýe ahontate'nikonhrayèn:ta'se' (Green & Maracle, 2018) nó:nen tehotitharónnyon tánon' nón:wa ahotiyo'tá:ti tsi tehonatenro'seronnyányon.

Enwá:ton ó:ni ne ón:wa'k tehonatahsawátýe ronteweyénstha' ahotirenhnha' nahonatahónhsate' tánon' áhontste ne ronwatiwennaráhston karihwahró:ron, "Í:kehre tsi teyotonhwentsyóhon á:hontste' kwáh tsi tyotáhsawe, nék tsi tenwatté:ni tsi ní:yoht tsi én:satste'. Tsi tyotáhsawe' ta' kwáh nek ahsheyónnyen ne ronteweyénstha' nek ahonte'nyèn:ton ahontahónhsatate'" (Oheróskon, K2 shakorihonnyén:ni, 16:12). Ethó:ner, tsi nikarì:wehs ahotirénhnha' tánon' tsi nihatikwénnyon, ó:nen'k tsi nahò:ten'k ahatitshén:ri, kwáh ken'k nikawenná:sa' tóka'ni tsi niyotewennatkwá:ton, tsi niyó:re tsi'k naho'ténhson sénha' wentó:res. Thó: non: ahonteweyentéta'ne' tsi niyó:re sénha aontyé:sen' tehatiwén:nahkwe' tánon' ahonwati'wennana'ké:ren yehonhronkha'tsheryé:ri.

Tehonatonhwentsyó:ni ó:ni ne ronwatirihonnyén:nis ratiyà:tare tsi tenwatèn:ronhwe' ne kawennaráhston tánon' tsi nahò:ten ón:wa'k ronateweyestonhátýe' tóka'ni kwató:ken nahò:ten enkarihwahseronníhake' nahonteweyentéhta'ne'. Yorihowá:nen se' wáhi tsi orihwí:yo ahatikwé:ni ahoti'nikonhrayèn:ta'ne' nahò:ten kawennarahstányon tóka'ni' nok ne ohstónha ahonnató:ra'se' ahoti'nikonhrayèn:ta'ne' nahò:ten ronathroyà:ton. Shayà:ta' waharihwakétsko' nahò:ten karihwátstha' ná:hontste' ne ACTFL rotihyatonhserí:son ne Interpretive task comprehension guide (ACTFL, 2013) konwà:ya'ts, tsi niyoriawatényon ronteweyénstha' enthontyé:rente' ahatiwennísake' ne akwáh kawennakwe'ní:yos, "Oh nahò:ten ónhte kén:ton, ahatiwennaró:roke nikà:yen watewennató:res tánon'

tehonatonhwentsyóni ahonntonnyón:ko tánon' ahonte'nyén:ton ahonthró:ri nahò:ten ronnéhre kén:ton nek ne sate'nyén:ton. Ahotiyé:nawase ahonntonnyón:ko nahò:ten ónhte kén:ton sok ayoyó'ten ne o'nikòn:ra." (Tehahswathé:tha K2 shakorihonnyén:ni, 8:17). Nó:ya shakorihonnyén:ni wahaterihwáthe'te' tsi ní:yoht PRAAT© (Boersma & Weenink, 2023) rátstha' ne wahén:ron tsi ashakorihontárha'se' ne ronteweyénstha' ahonatahónhsate' nahò:ten kawennaráhston tánon' tehonatonhwentsyó:ni ahontatewén:narahste' tsi nikari:wehs tontahonthna'néta' nahò:ten kawennaráhston (Rohahí:yo, K2 shakorihonnyén:ni, 20:15). Ken'ní:yoht tsi ahontátken'se' tó: niyó:re tewatenróhon tsi na'tehatiwennò:ten.

Nó:nen wa'kherihwanontonnyónha'se' nahò:ten tehonatonhwentsyó'se' ne sénha aontyesénhake' tánon' karihwátstake' ne ronwatiwennaráhston nahontste' tsi ahonwatirihónnyen', wahonní:ron tsi tehonatonhwentsyó:ni ka'k nón:we enkayèn:take' nya'té:kon karihwahró:ron ronwatiwennaráhston tsi wátons óksa'k ahatirihwísake' tánon' ahatitshén:ri akwáh tsí'k nahò:ten ronwatiwennaráhston ne sha'oyé:ri rontátis ne yehonhronkha'tshera'yé:ri tánon' ne tekatokenhstányon tsi ní:tsi kaweyenentá:'on. Ronwatirihonnyén:ni tehonatonhwentsyó:ni tsi na'tentyattihanyónhake' tsi nikari:wehs kawennarahstányon, ótya'ke' wáhi ken'k nikakaréhsha's tánon' nó:ya sénha kaká:rehs. Tehonnehtáhkwa' ó:ni tsi ayoyáneren'ne' tóka' kwáh tsí'k nyaté:kon ahonwatiwennarahstányon ne tenwatén:ronhwe' tsi nihónne's ne ronteweyénstha' ótya'ke' ne watewennató:res tánon' nó:ya yah esó:tsi tsi ní:yoht ken'nikarihwéhsha tehotíthare' tsi nihontyérha tóka'ni tsi nihotiyà:tawens kontatyéshon. Wahatina'tónnyon nya'té:kon shé:kon ayon'wesónhake' tóka' enkawennarahstonhake' tsi ní:yoht ne: tekanenhrakháson ne ronnón:kwe' tánon' konnón:kwe ahonwatiwén:narahste'; kwáh nek sha'oyé:ra tsi ní:tsi rotíthare nahò:ten karihwanákere; kákhwa tánon' ata'karitéshera tehotirihwáthe'te'; ken'nikawenná:sa's tehonterihwathe'tányon; teyotenonnyanihton tsi nihonnonhnhò:tens; kanónhskon ahoti'nikonhró:ri' tánon' kayo'tenhsera'shón:'a; tsi

yonterihwayenstákhkwa tóka'ni ronwatirihonnyén:ni owenna'shón:'a; tánon' tsi ní:tsi rati'ksa'okón:'a  
ahonwatehyá:ron owenna'shón:'a.

**Wateryen'tatshén:ryon oh ní:yoht tsi Onkwehonwe'néha ronwatiwennaráhston ná:hontste' ne sénha  
í:sí' nón:we nahòn:ronke' néne ronatehyá:ron tekenihatón ronahronkha'onhátýe' onkwawén:na**

Tsi niháti ratiya'tahrónnyon kí:ken kayo'ténhsera tehonaterihwathè:ton tsi yorihowá:nen tsi  
teyotenróhon tsi ní:yoht ahonwatiwé:naráhste' ne yehonhronkha'tsheryé:ri; wateryentatshenryáskon  
tsi ní:yoht karihwahseronnyányon; tánon' teyotonhwentsyóhon aontyesénhake' nayetshén:ri tánon'  
á:hontste' nahò:ten karihwahró:ron. Tóka' teyotenróhon tsi ní:yoht ronwatiwennará hston ne kén:tons  
tsi ní:yoht karihwahserón:ni, tsi nahò:ten karihwahró:ron, tánon' tsi ní:yoht tsi káhson teyotenróhon  
tánon tekahswanéta'as tsi niháti ratiyà:tare tánon' rónstha' ne nahò:ten. Tóka'  
wateryen'tatshenryáskon tsi ní:tsi ronwatiwennaráhston, enwate'sennayèn:ta'ne' tsi sha'oyé:ra tánon'  
á:se enwateryen'tatshén:ri' tsi ní:tsi ahonwatiwennaráhstannyon', tsi ní:tsi enkarihwaketskoháton,  
tánon tsi nahò:ten káhson. Tóka' watyé:sen nayetshén:ri tánon' náhontste' nahò:ten ó:nen  
ronwatiwennarahstányon, orihwí:yo ayonníhake tsi sénha aóntston', enkaya'takéhnha', tánon'  
ayoyaneráhsten' ne ónhka' á:yontste' ne sénha í:sí' nahòn:ronke' onkwehonwe'néha.

Akwé:kon ratiya'tahrónnyon ronateriyèn:tare tsi nikanó:ron nónhka yeweyentehta'onhátýe  
onkwehonwe'néha á:yontste' tsi nihatiwennò:tens tánon' tsi nihatirihò:tens yehonhronkha'tsheryé:ri  
ratíhawe' tánon' ó:nen ronatká:wen kawennarahsthá:ke. Kwáh wenéhston ó:ni tsi yah kwáh árekho'  
teyorenhhá:'on tsi ní:tsi ónhka' ná:yontste' ne nahò:ten. Ó:nen'k tsi enkarihwahseronníhake' oh  
na'á:wen tsi sénha' ayeweyentéhta'ne' tsi ní:tsi ná:yontste' nahò:ten ronwatiwennarahstányon tsi  
ayontéweyenste' tóka'ni ahonwatirihónnyen' onkwehonwe'néha. Akí:ron entewatatyá'takéhnha' ne  
sénha taetewathà:rake' oh ní:yoht tsi wátston sók enká:ra'ne' tsi nón:we ronwatirihonnyennítha'  
karihwahserón:ni tánon' aontyé:senhake' nónhka' akaónha' ok yonteweyénstha' á:yontste. Tsi niháti  
kéntho nón:we ratiya'tahrónnyon wahónnehre' tsi yoriwaséshon ó:ni ahonte'nyén:ton

ahonwatiwennarahstanyónhake ne enkáhsere oh ní:yoht ne aónha' entkaya'takéhnha' tsi ó:nwa'k nya'teká:yen tsi ronahronkha'onhátýe raotirihwá:ke. Ne' sé wáhi sénha kanó:ron ronwatiwennaráhstha' aorihwá:ke tsi nón:we yah shé:kon teshonnonkwè:tayen ne ónhka' yehonhronkha'tsherayé:ri tsi thatinákere nè:'e tsi yotká:te yá:ken tsi é:tho'k ní:yoht enwá:ton ahonwanatahónhsate' ne yehonhronkha'tsherayé:ri nihatiwennò:tens tánon' aón:ton sénha í:si' onkwehonwe'néha nahòn:ronke'.

Ó:nen ki wáhi í:wehre tsi tenkatkaráneren'ke', ne ohnakénkha' akí:ron' tsi kwáh í:ken tsi kanó:ron tánon' karihwátstha' tsi naetewatkón:tahkwe' ne tsi'k nahò:ten tánon' nya'tetyattihányon ní:yoht tsi ayethiwén:narahste' tsi niháti kwáh nya'teká:yen tsi yonhrónkha onkwehonwe'néha. Tóka' entakayé:rin'ne' tsi ní:yoht karihwahseronnyányon aón:ton se' ne sénha enkaya'takéhnha' tánon' í:si' yehonhronkha'tsherayé:ri'ne' tsi niháti ón:wa'k ronteweyentehta'onhátýe' onkwehonwe'néha oh na'á:wen'ne' tsi nén:we enwatónhnhete' tsi í:i yonkwahronkha'tsherò:ten, yonkwarihò:ten, tánon' yonkwaweyennò:ten ne yonkwanyen'kehá:ka.

### ***Tsi nahò:ten káhsón***

Kayé:ri ne ní:kon ó:nen káhsón ne kí:ken kayo'ténhsera aorihwá:ke:

1. Ó:nen karonhwará:ke ká:yen ne Ratiwennókwás ronwatiwennarahstányon aorihwa'kéhsón.
2. Tsyorhén:sa tekawennontáhkwen wateryen'tatshén:ryon tekarihwathé:tha'
3. Kanyen'kéha tekawennontáhkwen wateryen'tatshén:ryon tekarihwathé:tha'.
4. Karihonyennítha' tekatokenhstányon ne aóntston ronwatiwennaráhston aorihwá:ke.

### ***Nyawen'kó:wa***

Ta' ó:nen wáhi yonkwayà:thewe tsi enkkaráneren'ke' nahò:ten tewakerihwathé:ton. Ya'tekwanonhwaratónnyon' tsi wesewanaktó:ta'ne' tsi aesewatahonhsí:yohste' nahò:ten wakerihwahró:ron kí:ken niyorihwá:ke. Tewakatonhwentsyó:ni nón:wa ya'tekhenonhwaratónnyon' tsi niháti wahonthon'kárya'ke' tsi ayonkyatya'tárha'se' kí:ken nahò:ten wakerihwisá:kon. Kwáh nya'teyohna'netáryon tsi sewarihwayenté:ri ken'k niyorihwakéhsón tánon' akí:ron tsi yah thahò:ten

teyonkwatoktá:ni nahò:ten teyonkwatonhwentsyó:ni tsi skén:nen entsityóhnhhete' onkwawén:na tsi yonkwanaerahseraké:ron. Thó: ki niyó:re wakaterihwatkwé:ni nakate'nyèn:ton ya'kwaterihwáthe'te' tsi nahò:ten wakerihwahró:ron ken' tsi nikari:wehs wa'keriho'kwatányon kí:ken niyorihwá:ke'. Tóka' othé:nen tewakatoktá:ni tóka'ni takaterihokta'se' tsi ní:tsi tekwaterihwathe'tén:ni akahská:neke' tsi takwa'nikónrhen'se' tánon' enwate'sén:nayen' enwá:ton' ahskerihwakwatakoháton. Akí:ron' yah thé:nen teyotoktá:'on nahò:ten í:kare nonkwehonwe'néha tekawennontáhkwen'. Ó:nen teyotonhwentsyóhon óksa naetewatkwi'te' ne orihwí:yo naétewátste' tánon' aetewanóhstate' oh nihoti'nikonhrò:ten tánon' nahò:ten ronateryen'tatshén:ryon tayonkhi:yen' ne yonkhisotshera'ó:kon ne aontóhseke' tsi nén:we skén:nen tayakwatewénrye' akohwentsyá:te. É:tho'k niyowén:nake tánon' ó:nen é:tho.

Figure 10

*Kanyen'kéha Study Findings Presentation - <https://www.youtube.com/watch?v=1BEKtq23bUE>*

Tó: Ya'tekáyen tsi Aetewà:ronke'

Tahohtharátýe Joe Brant  
Tsi Tyónnheht Onkwawén:na  
&  
University of Victoria

Ratiwennókwás Research Presentation [Kanyen'kéha]  
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Figure 13

Kanyen'kéha version of Relational Mohawk Language Documentation - Pop-up



Figure 14

Kanyen'kéha version of Innovative Mohawk Language - Pop-up



Figure 15

Kanyen'kéha version of Accessible Mohawk Language - Pop-up

**TETYATENRÓHON**  
KAKWENYENSTÁHTSHERA - YONWÉ:SEN - TEKÁ:NEREN  
**SHA'OYÉ:RA TSI AYONTÁ:TI'**  
TEHATÉ:NEREN NE RONÁ:TI:IS  
TÁNON RONTWEYENSTHA  
KANGHONKON  
TSI TSI

**RONWATIWENNARÁHSTHA**  
NE  
**ONKWEHONWE'NÉHA**

**OIRHWASE'SHÓN:A**  
TSI HAYÉ:YEN' TÁNON NE THÉ:WON KÁRON  
TSI NYONKWARHÓ:SEN  
RONWATIRI HONNÉNT  
OKARA'SH

**Ayenyá:hese' ón:kwe ne kawennaráhston**

Ayenyá:hese' ón:kwe ne kawennaráhston ne kasa'áhton akátate' ne é:neken tsi ní:yoht tsi káhsyon, yah thé:non kari:wa thaón:ton ayakoyé:ta'ne' ne thé:non ayakoyé:nawa'se' ne Kanyen'kéha ahronkátshera yontweyénstha' tánón ne shakotirihonnyé:ni. Ne tyotyérhnton raonahronkátshera, ne nen'né:e ne ashakoti'nikonhrá:reke' tahatirihwa'será:ko' yoyá:mere tsi ashakotina'tónhase' tsi rotikwé:nyon ahontweyénste'. Ki: tsi nenyá:wen'ne' enyakón:ni' aontakayé:ri'ne' tsi ní:yoht ne aktóntyé tánón ne enhatithá:rahkwe aontatyátén:rohwe nahó:ten ratiweyén:te. Ne rontweyénstha' kwáh íken tsi yorihowá:nen ne ki nahó:ten ká:yen áhontste watyé:sen aya-ko'nikonhrayén:ta'ne' tánón ayakoyé:ta'ne'. Ahotyén:take ne kahyátón:nyon tsi'k nón:we tánón ne rontweyénstha' ne ratirákwas ne nya'tékon tsi ní:yoht tsi kawennaráhston ashakotina'tónhase tsi nya'tékon enwá:ton tsi nenyé:yere' ne ahronkátshera, tekahná:netáhkwen tsi kahyá:ton tóka'ni' enyontoryahnerónko'. Ne shakotirihonnyé:ni raotirihwá:ke aontyesénhake ne thé:non ahatyé:na ne nen'né:e ne nahó:ten kahyátónnyon, enttyáténrohwe nahó:ten tehonóyen ahontweyénste' tánón ká:yen ne yóhsnore ahatyé:na tsi nikari'wes rontweyénstha' tóka'ni' shakotirihonnyé:ni nikahá:wi. Ayóntken'se' ne waterihwateyén:tons ne thó: íwa nahó:ten ronné:saks, enyakóná'tónhase' tsi ní:yoht tsi enwá:ton' enhotyó'ten', kwah ok kari'wanóntha aontyesénhake', ayosno:reke ahatyé:na' tánón áhontste'. **Sátken's ne: <https://tto-kenhteke.org/ratiwennokwas/>**

**TSI NÓNWE NÍ:YOHT NE TSI NITYÓTTE'S**  
KATOKENSTÁ:NYON, WATYÉ:SEN TSI NÉNHSHYERE  
AC TEL

**ENWÁ:TON SHATÁ:YONTSTE'**  
KANENHRÁ:KE TSI WATYÉ:SEN

**TEKAHNA'NETÁHKWEN**  
NAHÓ:SEN KAHYÁ:TON Í:RO: Í:RO:  
• TIOHÉ:SHA  
• KAHYÁ:TON  
• TETSÁ:RON SKÁ:ME TSI  
TAKAHNA'NETÁHKWEN'  
TSI KAHYÁ:TON

**YOUTUBE TÓKANI SOUND CLOUD**  
TYEYÁ:TARÁ'S  
TSI ENYONTÁ:TI'  
SÁ:TEMWÍ:OH:RAREN TSI TEBÁ:KÁ:ONTE  
TÁNON' TSI NÍ:YOHT TSI NÓHOKÁ:HEERONS

## CHAPTER 4: K2 LEARNING UNIT EXAMPLE

Following the creation of the Ratiwennókwas catalogue and database and conducting focus groups and interviews, an excerpt from the Ratiwennókwas collection was used to develop an example of a documentation-centred advanced K2 learning unit. Pertinent focus group and interview findings were incorporated into the design and development of this example with the intent to demonstrate the use of relational, innovative, and accessible Mohawk language documentation for K2 learning. The intended audience is two-fold: primarily, adult K2 learners who've graduated from Kanyen'kéha adult immersion programming, and teachers who may want to include K1 documentation use in their learning or pedagogy. The self-directed learning exemplar is structured on a four-stage learning model of activating, acquiring, applying, and assessing that I've adapted from my teaching experience and professional knowledge.

The unit is published as an E-publication and is available on the Ratiwennókwas website at <https://tto-kenhteke.org/ratiwennokwas-research/>. The resource is written entirely in Kanyen'kéha and contains imbedded Ratiwennókwas documentation videos designed to exemplify how K1 documentation can be implemented in K2 learning. Following the Title page and Table of contents, the unit exemplar titled, "Ónhka tesheyatenró:seron" (Introducing someone), learning content begins with an Ohén:ton Karihwatéhkwén, an Opening Address, recorded during the third iteration of Ratiwennókwas (See Figure 16). This follows a customary practice of beginning an activity or event with a positive, grateful mindset and is a resource for learners to expand their linguistic and cultural knowledge through this practice. The user is briefly introduced to the Ratiwennókwas project and the intent of the unit exemplar on page 4 (See Figure 17).

A four-stage scaffolded learning approach is utilized throughout the unit, beginning with activating knowledge and experience. The "Tesatásahw" (activation) stage is intended to help learners activate and assess their prior-knowledge and set personalized learning goals based on their strengths

and needs (See Figure 18). In the second stage, *Yesarihonnyén:ni*, the learner acquires new information by watching and listening (Green, 2020) to K1 documentation to gain knowledge about a particular topic or task (See Figure 19). Feedback from focus group and interview participants informed how the K1 video documentation is presented and supported by providing captions, transcriptions, and translations to support learners' language acquisition. "*Sateweyentéhta'n*" (applying) is the third stage in the scaffolded unit exemplar wherein the user is provided with various activities and tasks to choose from to engage with and develop competence in utilizing newly acquired knowledge (See Figure 20). Green's (2020) Oral Literacy Approach was a particularly useful resource in this stage as it provided a variety of applicable tasks and activities to help users move and do; interact and speak; read and write; and apply their knowledge. The exemplar unit culminates with the "*Sate'nyén:tenst*" (assessment) stage wherein the user demonstrates their grasp of the unit's topic and reflects on the attainment of their learning goals through culminating and self-assessment tasks and activities (See Figure 21). This stage is reflective and not evaluative. It is designed to provide opportunities for the user to transpose newly acquired knowledge into familiar and unfamiliar context to self-assess their attainment of their learning goals.

The unit exemplar introduces the user to four options to demonstrate their learning (See Figure 22). The user can choose to think; audio or video record; create an artifact demonstrating their learning; or converse with someone to answer guiding questions or complete tasks presented throughout the unit. The user is in control of the mode in which they engage with the tasks and activities presented in the resource. These four options reach a variety of learning styles which are foundational to Universal Design for Learning (Center for Applied Special Technology, 2018) and reflect the frequently used practices shared in interview and focus groups by K2 learners who've utilized documentation in their learning. This resource is only a useful guide; K2 learners and teachers may have a variety of favourite methods, tools, or techniques that can be substituted at any time. The intended function of this unit is to exemplify and provide a template for learners and teachers to utilize K1 documentation in K2

proficiency development. Importantly, in the context of this research, this resource helps to address key findings from interviews and focus groups wherein learners and teachers articulated a desire and need to gain experience utilizing Kanyen'kéha documentation within a learning framework that is guided by a strong pedagogical foundation.

Below are screen shots of the Unit, for reference. The full unit can be found at <https://tto-kenhteke.org/ratiwennokwas-research/>.

Figure 16

*Unit Example – Ohén:ton Karihwatéhkwen*

**Kanohweratónhsera - Ohén:ton Karihwatéhkwen**



**Ratiwennókwas 3 - Kenhtè:ke nón:we - Kenténha 25, 2015**

**Ateronhyatá:kon wahawennóhetste' Ohén:ton Karihwatéhkwen**



Ya'tstsi'kwá:rek aesathón'te'ne'

Figure 17

Unit Example – Introduction to the Ratiwennókwás Project


## Tekariwathé:tha - Ratiwennókwás

Ya'tekwanonhwerá:ton' tsi nítson yeseawennayé:ri tánon' sewahronkha' onhátye nonkwehonwe'néha. Ayá:wen'se' kí:ken nahò:ten karó:ron' nénsatste aesate'nikonhró:ri' tánon' aesaáshnye'ne' ahsatéweyenste sok enwá:ton sénha í:si nón:we aesaá:ronke' nonkwehonwe'néha.


Sehske'kó:wa 2013 shiyohserasé:ton tsi náhe Tsi Tyónnheht Onkwawén:na (TTO) wahón:nehre' ahonwathonkará:wí' yehatiwennayé:ris tsi Kenhté:ke enfahón:ne' ne káti enwá:ton' ahonwathwén:naráhste' tsi nikari:wehs tehatihtharónnyon. Tehonatonhwentsonihne ó:ni teshakonaten'ró:seron ronhrónkha tánon' tsi niháti ronteweyénstha onkwehonwe'néha. Ronathontá:ton ayakhiwén:naráhste' nén'káti enwá:ton' ahonwathisnye'ne' ronteweyénstha í:si nón: ahonteweyentéhta'ne'. Kanó:ron se' wáhi tsi nahò:ten ronnatká:wen. Ó:nen kí' akwé:kon Ratiwennókwás karihwaró:ron karonwará:ke nón:we enwá:ton ahseshén:ri . Tsá:ta' ó:nen na'ká:yente wahontya'teró:roke' ne Ratiwennókwás wahonterihwatén:ti'. Ó:nen thóha 38 nikawihsta'é:ke nikari:wehs kawennaráhston karó:ron nón:wa. Nya'té:kon se's enwá:ton' aesatahónhsate' tóka'ni ahsateró:roke' nahò:ten wahatiithá:rahkwe'. Ratiwennókwás wahatiná:tonhkhwe' kén' niyorihwá:ke nè:'e tsi yehatiwennayé:ris tehonatonhwentsó:ni orihwí:yo ahonnón:ni' tsi yah thayonkwatewennáhton'ne' ken'k nikawennó:tens tánon' wahón:nehre' kí:ken kawennaráhstányon ayoyénawa'se' tóka' ken' ónhka'k kwáh à:yenhre' ayeweyentéhta'ne' onkwawén:na ayontahónsatate'.

Ken' kahyatonskerakéshon ehsheshén:ri' oyé:ri nikatokenstányon enwá:ton' é:n:satste' sénha í:si nón: aeseuyentéhta'ne' aesatahónhsí:yohtste' tánon' ó:ni aesatá:ti'. "Ratiwennókwás 4.5" khók wátston kén:'en nék kakwatákwén sók aontyehsénhake' ne thé:nen nahò:ten ó:ya kawennaráhston enwá:ton ó:ni éhnsatste'. Tsi ní:tsi ken'nón:we kakwatákwén, entesatáhsawen' aesanontonyón:ko', ahshyá:ton', tóka'ni ahsí:ron' nahò:ten ó:nen seweyén:te kwató:ken niyorihwá:ke. É:tho ne ó:nen ehnsateró:roke' tóka'ni aesatahónhsate' yehatiwennayé:ris tehatihthare thó: nón: niyorihwá:ke. Aeseuyentéhta'ne' tsi nahò:ten wa'esana'tónhahse' tánon' aesatesennayén:ta'ne' oriwhí:yo éhnsatste' tsi nón: serenhnhá:'on tsi na'tesatoryá:neron nya'tewenniserá:ke tóka'ni tisa'nikonhratihénthos. Ohnakénkha, enwá:ton' aesataten'se' tsi niyó:re seweyentéhta:'on tánon' aesanontonyón:ko' nahò:ten shé: tesatonhwentsó:ni aeseuyentéhta'ne'.

Í:se kí' entesanóhnton' ní:yore íhshere éhnsatste' tsi nahò:ten kenh nón: karó:ron. Ayá:wen'se' wáhi tsi aesaya'takénkha' sénha í:si nón: ahsá:ronke'. É:tho káti nayóhton' sewa'nikón:ra.



[Visit T.T.O.'s website here](#)



[Visit NETOLNEW's website here](#)

Figure 18

Activation - Lesson Example: Part One



## 1. Tesatáhsahw - Ónhka'k tesheyaten'ró:seron



**Entahsaterá:ko tóhkara nikari'wanónthake aontaseri'wahserá:ko'.**

1. Oh ní:tsi ahsathró:ri ónhka ní:se?
2. Tóka' ken ónhka yah tesheyenté:ri aetsyatatyentérha'ne, oh nahò:ten ahsathró:ri í:se saríhwá:ke tánon' nahò:ten tesatonhwentsyó:ni aesateryén:tarake' nakó:ren akoríhwá:ke?
3. Oh ní:yoht tsi saterýén:tare oh nahò:ten yoríhwá:nen ahsathró:ri' tóka' ken' ónhka akó:ren aoríhwá:ke ahsathró:ri'?
4. Nonwén:ton ken ónhka'k wa'tyesatenró:seron ne yah tesheyenté:ri? Sathró:ri oh niyohton:ne.
5. Oh nayá:wen'ne' tóka' yah thé:nen tesheyaten'ró:seron ne tsyatén:ron tánon' ónhka sahwasí:rakon?
6. Oh nahò:ten tesatonhwentsyó:ni aeseuyentéhta'ne' tsi nikari:wehs kí:ken katokénhstha sateweyénstha?



Sanontonyón:ko



Satatewén:naráhst





Nahò:ten'k só:n:ni



Ónhka tesenithá:ren

Figure 19

Acquire –Lesson Example: Part Two


## 2. Yesarihonnyén:ni - Ónhka'k tesheyaten'ró:seron


Tyotyéréhnton, sateríhonte khók tsi aesatahónhsatate' kí:ken nahò:ten kawennaráhston. Skén:nen sanontonnýónhek tánon ya'tesaten'nikonhrayé:rate' tsi ní:tsi rontá:tis tánon' tsi ní:tsi yehatiwennahsonterónnyon.


1. Oh nahò:ten ne aonhá:'a tison'weskwani:'on tsi ní:tsi wa'thonaten'ró:seron'?
2. Oh nahò:ten wesáttoke tsi ní:tsi wa'thonaten'ró:seron'?
3. Tókara nikawén:nake (3-5) sewennayenté:ris satewennará:ko sáthró:ri tsi ní:tsi ronátston tánon tsi ní:tsi seranhá:'on ná:satste.
4. Áhsen nikentsyóhkwake wesatahónhsatate', ka'niká:yen aonhá:'a ontyé:sen' aesa'nikonhrayén:ta'ne? Oh nontyé:ren tsi íhsehre thó: ní:yoht'?

**Ratiwennókwas 4.5 Kenhkwité:ne nikahá:wi 2018**

Ya'tekhenonhwerá:ton tsi niháti wahontyá:taron:  
 Kanehsatake'ró:non: Tewateronhyáhkhwá, Kanáshstá:si, Waricó:se  
 Akwesas'ró:non: Karónhyate, Kahentén:te, Karihwénhawe, Só:se  
 Kahnawake'ró:non: Tekahonwén:sere, Sha'karonhyó:ta'ne

  
**Sanontonnýón:ko**

  
**Satatewén:narahst**

  
**Nahò:ten'k són:ni**


  
**Ónhka tesenithà:ren**

Figure 20

Apply –Lesson Example: Part Three




## 3. Sateweyentéhta'n - Ónhka'k tesheyaten'ró:seron

**Entahsaterá:ko tóhkara nikari'wanónthake aontaseri'wahserá:ko'.**

1. Í:serahst tóka'ni ken' niwá:'a kaya'tón:ni són:ni (snonhsà:ke tsi ní:wa) tsi teskatyé:ren ne ónhka ronwatiya'taráhston yeyà:tare tánon' aonteshena'ké:ren' tsi ní:yoht wa'eká:raton.
2. Saská:raton tsi niyawén:'en tsi nikari:wehs ronwatiya'taráhston. Orihwí:yo ahsón:ni tsi ne shá:ka' tsi niyohtonhatyé:nen.
3. Í:satst nahò:ten tkahya:ton tsi ronwatiwennaráhston tánon' aonsashyá:ton tsi ní:yoht í:se ó:ni é:tho í:se'se. Í:se kí' wáhi entesanónhton kátke tesewennóroke' tánon' nahò:ten ahsí:ron tóka'ni ahsheri'wanónton.
4. Sahwá:tsire tóka'ni tsyaten'ronshón:'a nonkwá:ti sanontónnyon. Tókara' niháti tesheyatenró:seron ne yah árekho tehyatatyenté:ri. Ahsen nítsyon nonkwá:ti tesewataterihwahserakwá:ni.

  
**Sanontonnýón:ko**

  
**Satatewén:narahst**

  
**Nahò:ten'k són:ni**

  
**Ónhka tesenithà:ren**

Figure 21

Assess –Lesson Example: Part Four

## 4. Sate'nyèn:tenst - Ónhka'k tesheyaten'ró:seron

**Entahsaterá:ko tóhkara nikari'wanónthake aontaseri'wahserá:ko'.**

1. Karonwará:ke ska'én:yón tánón' setshén:ri teyóya'ks tóka'ni kawennaráhston ahsenón:we'ne' tsi tesewennaté:ni ne onkwehonwe'néha. Aontasateweyén:ton tsi nénsatse' nahò:ten ó:nen seweyentehtá'on.
2. Sanontónnyon oh nayohtónhake tóka' ónhka ahsheyentérha'ne néne yah ki' árekho tetsyatatkén:nen (ken' ní:yoht teyóyak's). Oh niyóht tsi kwáh tokén:'en ahsheyentérha'ne? Oh nayohtónhake tóka' thó: nayá:wen'ne'?
3. Ó:nen enwá:ton aesate'nyèn:tenste tó: niyó:re serenhnhá:on ken'k niyorihwá:ke. Satkén:se kí:ken kahyatónhsera tánón sanontónnyon tsi ní:se's.
4. Aonsaska'én:yón nahò:ten wáhsehre ahseweyentéhta'ne' shontasatáhsawen' kí:ken katonkénstha. Tó: niyó:re wahskwé:ni ahseweyentéhta'ne' nahò:ten tesatonhwentsyonihne shontahsatáhsawen? Tóka' thé:nen tesatoktá'on, oh ní:yoht tsi tahsateryen'tatshén:ri nahò:ten tesatonhwentsyó:ni?

Sanontónnyón:ko

Satatewén:narahst

Nahò:ten'k sòn:ni

Ónhka tesenithà:ren

Figure 22

Learner Choice in K2 Learning Unit - Example

## Tekarihwathé:tha - Entesanónhton tsi ní:tsi enseweyentéhta'ne'

Sanontónnyón:ko

Satatewén:narahst

Nahò:ten'k sòn:ni

Ónhka tesenithà:ren

Ken' nón:we sateróhonte tsi aesate'nikonhrayé:rate nahò:ten karihwakwe'ni:yo tsi sateweyénstha tánón' aontasateweyén:ton tsi aesanontónnón:ko'.

Sa'nikón:ra ki' éhnsatse tsi tensatén:ronhwe nahò:ten sateweyénstha tánón' tsi nahò'ténshon náhsyere, wahsatkátho' tóka'ni wahsathón:te. Wate'shenni:yo wáhi ne ken' ní:yoht aeseri'wahserón:ni tsi ní:yoht tsi tahsaterihwathé'te nahò:ten nen'né:'e waterihwanóntha. Kayá:tare nón:we ya'tstsikwá:rek tánón éhnsatkátho nahò:ten enwá:ton ahsate'nyèn:ton.

Ken' nón:we wate'shén:nayen tsi ahsatá:ti tánón ahsatewennáta. Waterihwanóntha tsi thén:nen'k ahsathró:ri, entsisatáhónhsatate tánón' ó:ni enwá:ton ehnska'én:yón tó: niyó:re yo'nikonhrayén:ta' nahò:ten sathró:ri. Karihwátstha tsi aesatewenná:ronke tsi nikari:wehs sateweyénstha sok na' enwá:ton aesatewennakwari:nya'te tóka' tesatonhwentsyó:ni. Karetsyarénhsera tkatká:we ne kéntho enteshena'kerá:ni ne yehatiwennayé:ri's tánón' orihwí:yo ahsón:ni tsi tkayé:ri tsi ní:tsi yesewennahsonterónnyon.

Ken' nón:we nahò:ten'k ahsón:ni tsi aesathsnyé:nen' tánón' aesatehyarahkwén:ni nahò:ten aeseweyentéhta'ne'.

Nya'té:kon wáhi enwá:ton ahsón:ni, ronátya'ke ronon'wéskwani tsi ahatihiyá:ton tóka'ni ahati:rahste tánón' akó:ren nahò:ten'k ahonnón:ni tsi ahatiye:na tóka'ni ná:yontste. Waterihwateweyén:tons ó:ni tóka'ni teyetharáhkwa ná:yontste tsi thé:nen'k ahonnón:ni. Waterihwanóntha tsi enwá:ton néhnsatse nahò:ten wahsón:ni tsi aonsasehyá:ra'ne' tánón' aesannontónnyón:ko tsi'k seweyentehta' onhátye.

Ken' nón:we wate'shén:nayen tsi ónhka' akó:ren taesenithà:ren tsi aesathró:ri nahò'ténshon seweyentehta' onhátye. Í:se ki' wáhi entesanónhton ónhka' nén'né:'e, tóka' nón:wa ónhka' tetsyaténró:hon, ónhka' sahwatsi:rakon, yesarihonnyén:nis, tóka'ni skátne tsyateweyénstha. Ne aónha'a tkarihwátstha tóka' enskwé:ni orihwí:yo taetsyatátken nek tsi tóka' nón:wa wentá:'onts karonhwará:ke, teyetharáhkwa, kahyatónhserá:ke, káton social mediat aetsyatathatón's.

## CHAPTER 5: CONCLUSION

At the outset, the paramount short and long-term goal of this project was to positively impact the normalization of high-proficiency achievement in K2 Kanyen'kéha use and transmission. This study addressed the need for stakeholder informed K1 documentation that is intended for additional language learning and intergenerational onkwehonwe'néha knowledge transmission. This research also explored the process of K1 documentation and addressed a critical and timely need to assist K2 learners' proficiency development through and beyond Advanced proficiency standards (ACTFL, 2012). The study helped uncover various ways in which K1 documentation can be used to support K2 learners' proficiency and comprehensibility. The project helps raise awareness and develops further knowledge about what is needed in Indigenous and minority language communities with low L1 populations to support additional-language learning. Finally, this research addresses the need to augment K1 derived knowledge to support current adult K2 pedagogy and improve K1/K2 mutual comprehensibility, especially in low-K1 speaking communities (Decaire, 2020; Green & Maracle 2018).

### **Summary of Key Findings**

Creating first-language speaker documentation for additional language learning is a deliberate practice that is designed to meet the needs of stakeholders and participants. Relational, accessible, and innovative K1 speaker documentation can be utilized to support K2 learners' advanced proficiency development. Utilization of K1 documentation enables the preservation and perpetuation of an invaluable knowledge system which permeates in authentic K1 language. K1 documentation use in advanced K2 learning and pedagogy can help develop accurate, highly proficient K2 speakers who can skillfully communicate using the distinct worldview shared only through the language. Future research could explore the design, implementation, and assessment of the impact of documentation-for-learning, on the additional-language learners' proficiency development.

Relational documentation for learning is the creation, development, and nurturing of relationships between participants and the process, contents, and products to reach specific learning and documentary goals. Relationship, in this context, begins with a vested interest and corresponding actions that celebrate and respect Kanyen'kehá:ka ways of knowing and being. There are many ways to create and develop a relationship with the people, places, and the target language, and a participant in relational documentation is free to discover their own pathway. Knowledge and use of Kanyen'kéha with a genuine connection to Kanyen'kehá:ka is one avenue to understand and perpetuate Kanyen'kehá:ka worldview. Developing a relationship with the language allows a participant specific, insider knowledge of possible strengths, needs, and next steps for Kanyen'kéha language work.

Creating, developing, and maintaining ethical relationships with people who can help plan, enact, and achieve Kanyen'kéha documentation and learning goals is an important part of developing a relationship with the language. Ideally these relationships are created and cultivated in Kanyen'kehá:ka communities with stakeholders involved in Kanyen'kéha language work and can be supported by people, institutions, and organizations which align with the documentation goals, contexts, and products. Documentation stakeholders should work to coordinate documentation activities, in familiar contexts, and that support specific content and learning needs. For K1 participants, this means being comfortable with the people, environment, and content of documentation sessions. For K2 learners, relational documentation is designed for specific learning goals and correlates to their contemporary lives and lived experiences. For K2 teachers, relational documentation is specific to supporting the achievement of learning expectations and is aligned with impactful pedagogical practice.

Innovative documentation is the act of providing opportunities and environments for new, original, and creative documentation methods, techniques, and products. Documentation of this nature can be revolutionary to the field of Kanyen'kéha revitalization, as it is rooted in discovering methods to normalize K2 learners' progression through advanced and into superior and distinguished proficiency

levels (ACTFL, 2012). Innovative documentation can revolutionize current K2 pedagogy and promote authentic Kanyen'kéha acquisition by supplementing programming currently using grammar-translation and root-word methodologies.

Documentation that is adaptive and designed to meet community or dialect need may help pioneer the collection, preservation, and perpetuation of community-specific knowledge. Pushing the current limits of documentation content to include elicitation and collection of highly emotional, taboo, and culturally sensitive materials is also a much-needed innovation in current documentation practice. If knowledge of this nature is not shared now, how will it be available for generations to come? The use of state-of-the-art technology to record, archive, and disseminate Kanyen'kéha documentation is imperative to ensure documentation content is reflective of participant and stakeholder's contemporary reality. Technology is a fast paced, constantly developing area where change make some innovations become quickly obsolete by publication. Here, state-of-the-art technology refers to the most cutting-edge camera and microphone technology, but also, the long-term need for a sovereign database for Kanyen'kéha documentation to be housed. Innovative Kanyen'kéha documentation is an evolutionary, reflexive practice designed to meet the needs of documentation participants and Kanyen'kéha stakeholders.

Accessible documentation provides K1 speakers, K2 learners, and K2 teachers with a variety of conveniently available, comprehensible, high-quality documentation products that support specific learning and documentary goals. For K1 participants, this is related to the relationships that are built before, during, and after documentation sessions. It is about documentation design, elicitation, and production that supports K1 speakers to share the best of themselves and their language abilities. Accessible documentation for K1 participants is dependent upon creating and sustaining an appropriate environment and choosing the correct topics that embrace participants' qualities. For K2 learners, access is related to the physical location of documentary material and the ease at which they retrieve

the material as well as their ability to comprehend the recorded information. Free access to Kanyen'kéha documentation on mobile devices is a key factor in sustained use by K2 learners. They desire a variety of lengths of recordings, for a variety of purposes, with supporting material (such as transcriptions or guiding activities) to ensure correct understanding and use. For K2 teachers, accessibility relates to their ability to retrieve and utilize documentation in class, on-the-fly, to support both learning goals and teachable moments. This includes a searchable database of documentation materials that is readily available and easily accessible for exemplification or assigned viewing or listening.

### **Contributions to the Fields of ILR and Language Documentation**

One goal of this research was to develop and disseminate a community language stakeholder-led documentation model that can assist additional Indigenous and minority language acquisition and use. This study impacts the fields of Indigenous language revitalization and Linguistics, as well as sub-fields of language documentation and documentary linguistics, by exemplifying how relational, accessible, and innovative language documentation can support additional language learning. Practitioners and researchers in the field are exposed to inclusive documentation practices that help honour and support the expertise of community language stakeholders and perpetuate the incredible knowledge systems from which a language is derived. I trust that collecting, analyzing, and disseminating the knowledge collected in this research in Kanyen'kéha will also provide future Kanyen'kéha revitalization scholars access to work *in* our language and not just *about* our language. As Kanyen'kéha continues to expand deeper into academic contexts, I hope this is a beacon that liberates our people from the confines of traditional western ways of sharing knowledge and experience. Indigenous and minority language work must be built with and for the activists and champions who are working daily to normalize intergenerational multi-contextual use of their languages.

## **Project Limitations**

The collaborative practitioner methodology was designed to address the need for strong relationships between K1 and K2 stakeholders in Kanyen'kéha language work but was limited by the constraints of online, COVID-19 compliant, research methods. Recruiting for, and conducting, teacher and learner focus groups was a formidable challenge and led to several participants contributing through individual interviews. Additionally, it was difficult to establish, develop, and maintain relationships while communicating online or by telephone. This could have been attributed to conducting education-based research in the spring and early summer seasons or by online fatigue, as this research was conducted after a year of synchronous and asynchronous online learning. Under different circumstances, this research may have provided an excellent opportunity to develop stronger relationships between teachers, learners, and K1 participants utilizing or interested in K1 documentation. As an Advanced-proficiency K2 learner with experience in adult K2 teaching, a significant challenge was ensuring that researcher bias isn't perpetuated in this research implementation and findings. Additionally, there was also a significant delay in the completion of the focus group and interview knowledge collection, analysis, and dissemination due to added responsibilities in community-based Advanced K2 program coordination and implementation.

## **Recommendations for Future Research**

This research project identified the need for language learners and teachers to access and be supported in developing knowledge and experience on the utilization of language documentation in learning. Communicated clearly throughout the focus groups and interviews in this project was an understanding of the importance of including K1 knowledge in K2 learning but a significant gap exists in support resources and services for implementation in K2 self-directed learning and K2 pedagogy. There also is a need for further study on the acquisition of Kanyen'kéha and other polysynthetic languages through Advanced, Superior, and Distinguished levels of proficiency. This is a timely area of study as

Indigenous and minority language champions strive to utilize first-language speaker knowledge in their programming and develop the next generation of great orators.

It is imperative that Kanyen'kehá:ka communities and Kanyen'kéha stakeholders continue efforts to support each other in a coordinated, cooperative approach to the normalization of "nya'teká:yen tsi yonhrónkha" proficiency attainment by K2 learners. It is the time for expectations of K2 proficiency to be raised to a level that can perpetuate the authentic way of knowing and being that permeates from the use of Onkwehonwe'néha. Sha'tetyonkwátte tánon' sha'teyonkwaríhonte – we are all the same height and hold the same responsibility, to perpetuate the consciousness of our people for generations to come. Onkwe'honwe'néha nonkwá:ti nontá:we ne onkwashatsténhsera – our strength comes from our way of knowing and being.

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**APPENDIX A - RATIWENÓKWAS THEMES AND AUDIO/VIDEO COLLECTIONS**

	<b>Date</b>	<b>K1 Participants</b>	<b>K2 Participants</b>	<b>Approximate Duration of A/V Recordings</b>
<b>Ratiwennókwás</b> Theme: Old Words	November 2013	10	13	11 hours
<b>Ratiwennókwás 2</b> Theme: Old Words	February 2014	10	9	10 hours
<b>Ratiwennókwás 3</b> Theme: Old Words	October 2015	12	13	10 hours
<b>Ratiwennókwás 4</b> Theme: Idioms and Metaphors	October 2017	13 - Saturday 14 - Sunday	15 - Saturday 11 - Sunday	8.5 hours
<b>Ratiwennókwás 4.5</b> Theme: Language Functions and Pragmatics	March – June 2018	9	1	3.25 hours
<b>Ratiwennókwás 5</b> Theme: Interpersonal Communication	October 2018	7	4	11 hours

**APPENDIX B – INTERVIEWS AND FOCUS GROUP PARTICIPANT CHART**

<b>K1 Participants (5)</b>	<p>1. Focus Group via Zoom: 2022-06-08 Participants: Kariwénhawe, Wári, Tewateronhyákhwa, Kanáhstatsi</p> <p>2. Interview via Zoom: 2022-11-10 Participant: Kanerahtókwas</p>
<b>K2 Learners (7)</b>	<p>1. Interview via Zoom: 2022-04-20 Participant: Teha’nikonhráthe</p> <p>2. Interview via Zoom: 2022-04-20 Participant: Tehotsenháthe</p> <p>3. Focus Group via Zoom: 2022-04-22 Participants: Ranéhtawaks, Katsenhayèn:ton, Tewateronhyákhwa, Ronkwe’tiyóstha</p> <p>4. Interview via Zoom: 2022-05-12 Participant: Otsì:tza</p>
<b>K2 Teachers (5)</b>	<p>1. Focus Group: 2022-04-27 Participants: Wenhni’tí:yo, Rohahí:yo</p> <p>2. Interview: 2022-05-19 Participant: Oheróhskon</p> <p>3. Interview: 2022-08-21 Participant: Tehahswathè:tha*</p> <p>4. Interview: 2022-11-22 Participant: Tehota’kerá:ton*</p>

\*Participants shared their experiences as both a K2 learner and teacher.

## APPENDIX C – RATIWENÓKWAS SEARCHABLE CATALOGUE (SAMPLE)

Title	Date	Participants	Topics	Time Stamps	Dialect
<a href="#">Saturday pm Camera A (Session 3 Debate)</a>	10.27.2018	Tewateronhiákhwa & Tekaronhiò:ken	Preferring Summer - clothings, layers	0:29 - 1:15	Kanehsata'kéha/Kahnawa'kéha
		Kanati:res & Kanáhstatsi	Debating Better season Winter vs. Summer; tempature, length of days	1:25 - 2:40	Kanehsata'kéha
		Kanáhson, Konwatièn:se & Tekahonwèn:sere	Preffering Winter; snow, winter activities, wood stove	3:10 - 6:01	Kahnawa'kéha
		Tewateronhiákhwa	Preffering Summer; swimming, picking fruits	6:15 - 6:45	Kanehsata'kéha
		Tewateronhiákhwa & Tekahonwèn:sere	Checking in at Hotel & Car Rental Roleplay - Arguing	10:35 - 14:14	Kanehsata'kéha/Kahnawa'kéha
		Kanati:res & Tekaronhiò:ken	Grocery Store Roleplay - Not Having Money to Pay	14:15 - 18:35	Kanehsata'kéha/Kahnawa'kéha
		Kanahsòhon & Konwatièn:se	Restaurant Roleplay - Not Being Served First, Insulting	18:36 - 23:45	Kahnawa'kéha
		Tekahonwèn:sere, Konwatièn:se & Kanáhstatsi	Reflection	23:49 - 26:00	Kanehsata'kéha/Kahnawa'kéha
		Kanáhstatsi	Funny Stories	26:40 - 28:00	Kanehsata'kéha
		Various	Favorite Holidays & Seasons - Thanksgiving, Christmas, Seeing Family	28:00 - 35:00	Kanehsata'kéha/Kahnawa'kéha
		Various	Color Game - Favorite Food, Teasing, Insults	36:00 - 40:33	Kanehsata'kéha/Kahnawa'kéha
		Kanáhstatsi & Tekahonwèn:sere	Embarrassing Memory, Getting Rid of Someone	40:41 - 44:50	Kanehsata'kéha/Kahnawa'kéha
		Kanáhstatsi & Konwatièn:se	Favorite TV Show, Making Trouble & Being Polite	44:51 - 49:30	Kanehsata'kéha/Kahnawa'kéha
		Kanáhstatsi & Akwiratékha	Enjoying Free Time, Begging	49:31 - 51:40	Kanehsata'kéha/Kahnawa'kéha
<b>Edited Saturday Dinner</b>					
<a href="#">Edited Saturday Dinner</a>	10.27.2018	Various	Various Conversations; Lighting, Story Book	0:00 - 5:20	Kanehsata'kéha/Kahnawa'kéha
		Tewateronhiákhwa	Married Couple Funny Story "Do I have ___ written on my forehead?"	5:25 - 8:04	Kanehsata'kéha
		Konwatièn:se, Kawenniíóstha, Tekaronhiò:ken, Akwiratékha	Trees as Names - Mishearing Name Story	8:10 - 10:56	Kahnawa'kéha
		Konwatièn:se, Tekahonwèn:sere, Tewateronhiákhwa	Tekahonwèn:sere Name Meaning	10:57 - 12:06	Kanehsata'kéha/Kahnawa'kéha
		Konwatièn:se, Tewateronhiákhwa, Tekahonwèn:sere	Scary Stories - Death Omens	12:07 - 14:57	Kanehsata'kéha/Kahnawa'kéha
		Various	Owning Animals - Cows, Cats	15:00 - 18:20	Kanehsata'kéha/Kahnawa'kéha

<https://tto-kenhteke.org/wp-content/uploads/2023/01/Rati-5-Catalogue.pdf>

**APPENDIX D – PROJECT COMPLETION CHART**

TIMELINE	ACTIONS/PROCESSES	OUTPUTS	Others' involvement
Nov 2021 – February 2022  1.a) February – Dec 2022	Thorough review of Ratiwennókwas data.	1. Catalogued inventory of Ratiwennókwas data. 1.a) Development of Ratiwennókwas webpage: <a href="https://tto-kenhteke.org/ratiwennokwas/">https://tto-kenhteke.org/ratiwennokwas/</a>	T.T.O. representative
January – March 2022	Chose Ratiwennókwas documentation derived resources to create 6-10 examples of documentation exemplars for K2 learners.	2. Produce 6-10 Ratiwennókwas-derived advanced Kanyen'kéha learning resources for discussion in focus groups.	
March - June 2022	Recruited focus group participants. Organized and prepare for focus groups.		T.T.O. representative
April – November 2022	Conduct focus group meetings or individual interviews discussing and analyzing K1 documentation and documentation derived learning resources.		T.T.O. representative
June 2022 – June 2023	Analyze focus group data and implement suggestions to design a K2 learning unit exemplar.  Collect and analyze knowledge collected from focus groups and interviews related to K1 documentation designed for K2 learning .	3. A K2 learning resource unit exemplar modeling documentation derived resources designed for advanced K2 learning.  4. Produce a Kanyen'kehá:ka community-directed presentation of focus-group and interview findings related to K1 documentation designed for K2 learning.	
June – July 2023	Compile, organize and disseminate research actions, outputs, and findings.	6. A compilation of these outputs that meet the requirements of the UVIC FGS Dissertation submission formatting requirements.	

## APPENDIX E – HUMAN ETHICS CERTIFICATE



**University  
of Victoria**

Office of Research Services | Human Research Ethics Board  
Michael Williams Building Rm B202 PO Box 1700 STN CSC Victoria BC V8W 2Y2 Canada  
T 250-472-4545 | F 250-721-8960 | [uvic.ca/research](http://uvic.ca/research) | [ethics@uvic.ca](mailto:ethics@uvic.ca)

### Certificate of Approval - Annual Renewal

PRINCIPAL INVESTIGATOR: <b>Onowa Mclvor</b> (Supervisor)	<b>ETHICS PROTOCOL NUMBER</b> <b>21-0184</b> Expedited review - delegated
PRINCIPAL APPLICANT: <b>Joe Brant</b> <b>PhD student</b>	ORIGINAL APPROVAL DATE:     09-Dec-2021
UVIC DEPARTMENT: <b>Indigenous Education INED</b>	APPROVED ON:                     08-Dec-2022 APPROVAL EXPIRY DATE:        08-Dec-2023
<b>PROJECT TITLE: Ya'teká:yen Tsi Entewá:ronke - Language Document in Advanced Mohawk Language Pedagogy</b>	
<b>RESEARCH TEAM MEMBERS:</b> Ewa Czaykowska-Higgins - Committee member, University of Victoria Callie Hill - Funding and administrative assistance, Tsi Tyónnheht Onkwawén:na	
<b>DECLARED PROJECT FUNDING:</b> Social Sciences and Humanities Research Council (SSHRC), University of Victoria Social Sciences and Humanities Research Council (SSHRC), NETOLNEW - University of Victoria	
<b>DOCUMENTS INCLUDED IN THIS APPROVAL:</b> tcps2_core_certificate.pdf - 22-Oct-2021 TTO_05Nov21_Proposal revisions.pdf - 05-Nov-2021 Verbal Consent Script - 2.docx - 07-Dec-2021	
<b>Conditions of approval</b>	
This Certificate of Approval is valid for the above term provided there is no change in the protocol.	
<b>Amendments</b> To make changes to the approved research procedure in your study, please submit "Amendments" or "Annual renewal with amendments" form. You must receive research ethics approval before proceeding with your amended protocol.	
<b>Renewals</b> Your ethics approval must be current for the period during which you are recruiting participants or collecting data. To renew your protocol, please submit a "Request for Renewal" form before the expiry date on your certificate. You will be sent an emailed reminder prompting you to renew your protocol about six weeks before your expiry date.	
<b>Project Closures</b> When you have completed all data collection activities and will have no further contact with participants, please notify the Human Research Ethics Board by submitting a "Notice of Project Completion" form.	
<b>Certification</b>	
This certifies that the UVic Human Research Ethics Board has examined this research protocol and concluded that, in all respects, the proposed research meets the appropriate standards of ethics as outlined by the University of Victoria's policies for research involving human participants.	
<div style="background-color: black; width: 100%; height: 40px; margin-bottom: 10px;"></div> <div style="display: flex; justify-content: space-around;"> <div style="text-align: center;"> <p>Dr. Sandra Gibbons Chair, Human Research Ethics Board</p> </div> <div style="text-align: center;"> <p>Dr. Matthew Murphy Vice-chair, Human Research Ethics Board</p> </div> </div>	

## APPENDIX F – ENGLISH PRESENTATION SLIDES



Tó: Ya'tekáyen tsi Aetewà:ronke'

Tahohtharátye Joe Brant

University of Victoria  
Tsi Tyónnheht Onkwawén:na

## Presentation Goals

1. Introduction and project overview
2. Discuss knowledge collection from focus groups and interviews
3. Discuss project findings and products



## Personal Introduction



(Photo: Suzanne Brant, Bear Clan, Tyendingaga Mohawk Territory)

**“Tsi yonkwawén:na yonkwateryèn:tare ne ónhka ne í:'i.”**

(K1 Participant, 2022, 18:34)



## The Guiding Research Question

How can first-language Kanyen'kéha speaker documentation be utilized to support advanced proficiency development in adult Kanyen'kéha additional-language learning?

Kanyen'kehá:ka

Kanyen'kéha

K1

K2



## Kanyen'kéha Vitality and Adult Learning

1. Vitality and K2 accomplishments
2. Addressing adult language learning continuity
3. Utilizing existing documentation
4. Reflexive documentation practice



## Research Methods

1. **Reflect:** review & catalogue existing Ratiwennókwás data.
2. **Acquire:** conduct focus group and interviews
3. **Apply:** analyze and act to produce:
  - a) a community presentation
  - b) documentation-centred K2 unit exemplar



## Step 1 - Cataloguing



<https://tto-kenhteke.org/ratiwennokwas/>



## Step 2 - Focus Groups and Interviews

1. First-language Kanyen'kéha speakers (5)
2. K2 advanced-proficiency learners (7)
3. K2 adult language program teachers (6)



## K1 Participants

Relational	Accessible	Innovative
Experience	Location	Fun
Comfort	Quality	Task-based
Preparation	Personalized	Relevant



## Adult Advanced K2 Learners

Intentional Passive Learning		Deliberate Active Learning
Intentional	&	Deliberate
Secondary		Focused
Unguided		Acquisition



## Adult Advanced K2 Learners

Relational	Accessible	Innovative
Learning Goals	App / Web-based	High-Interest
K1 Exposure	Mobile	High-Quality
Relevant	Transcribed	Searchable

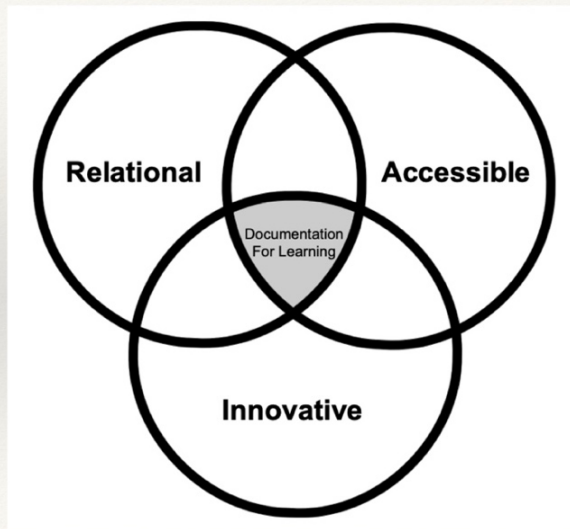
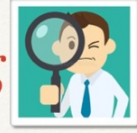


## Teachers of Adult K2 learning

Relational	Accessible	Innovative
Respect	Begin early	Searchable
Authentic	Proficiency-aligned	Leveled
Comprehensible	Supported	Diverse



# Kanyen'kéha Documentation for Learning



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## Implications and Products

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1. Catalogue and online database: [www.tto-kenhteke.org/ratiwennokwas](http://www.tto-kenhteke.org/ratiwennokwas)
2. English and presentation of interview findings
3. Kanyen'kéha presentation of interview findings
4. K1 documentation-centred K2 unit exemplar

## Conclusion

1. K2 exposure to K1 documentation is aspect of proficiency development, especially in the “finishing and polishing” (Green, 2020) stages.
2. K1 documentation use in K2 learning can help perpetuate authentic Kanyen’kéha language transmission.
3. A collaborative practitioner approach to the planning, implementation, dissemination, and utilization of K1 documentation is necessary.

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## APPENDIX G – KANYEN'KÉHA PRESENTATION SLIDES



Tó: Ya'tekáyen tsi Aetewà:ronke'

Tahohtharátye Joe Brant

Tsi Tyónnheht Onkwawén:na  
&  
University of Victoria

## Tenkaterihwáthe'te'

1. Tsi nahò:ten waterihwanóntha' kí:ken kayo'tenhsera
2. Tsi naho'ténshon wa'akwateryen'tatshén:ri'
3. Tsi nahò:ten ó:nen káhson



## Enkathró:ri' ónhka ní:'i



(Suzanne Brant wa'é:rahste', Yakohskaré:wake', Tekayentané:ken nityakawé:non)

**"Tsi yonkwawén:na yonkwateryèn:tare ne ónhka ne í:'i."**  
(Kanerahtókwas, 2022, 18:34)



## Tsi nahò:ten Waterihwanóntha'

Oh ní:yoht ne yehonhronkha'tsherayé:ri ronwatiwennaráhston  
karihwaró:ron aónston' aontahatihswanéta' ne sénha  
yahatiwennayé:ri'ne' ne ronatehyá:ron  
ronateweyentehta'onhátye' nonkwehonwe'néha?

Kanyen'kehá:ka

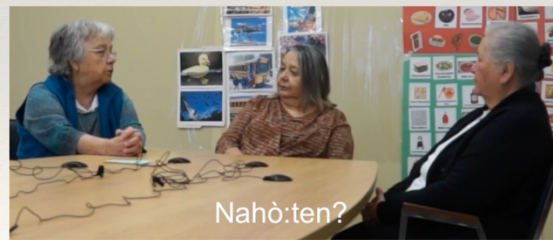
Kanyen'kéha

K1

K2

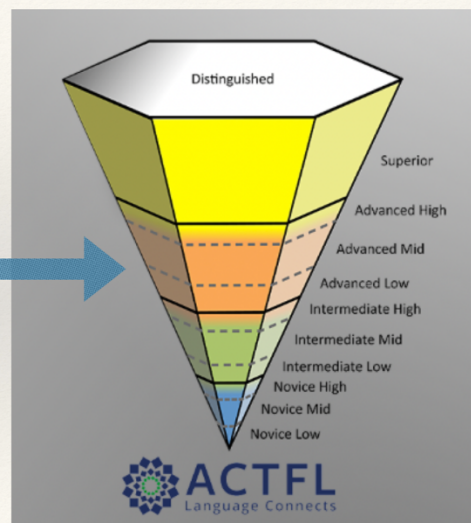
## Yehonhronkha'tsherayé:ri Ronwatiwennaráhstha'

É:so yoterihonte ... nasathón:te'ne' tánon' akaráhston' ne í:kare ne tsi kahyá:ton, tekawennaténnyon, wateweyén:ton tánon tewarennýá:ton nahò:ten karó:ron.



## Advanced niyó:re Ronahronkhá:'on

Ahonatyé:sen'se' tsi'k nahò:ten tahatithà:rahkwe', tahonterihwáthe'te', tánon' tahatihswané:ta' nahò:ten thoti'nikonhratihéntho.



## Oh nontyé:ren Ronatehyá:ron Ronateweyenstonhátye'?

Kahretsyarónhsera

Aontayethihswanéta'

Teyoronhwén:te



Á:se Tsi Tewá:ton Kanien'kehá



## Onkwehonwe'néha tsi Yonkwakerahserá:yen

1. Tsi ní:yoht Onkwehonwe'néha yonhnhétye'.
2. Tsi niyohtonhátye' ne ronatehyá:ron ronateweyentehta'onhátye'
3. Tsi ní:yoht aóntston' nahò:ten ronwatiwennaráhston.
4. Tyótkon ayonkwayó'ten' nayonkwayanerahstányonke'.

“Yah tetsyonkwè:tayen ne yonhrónkha ne Tyendinaga tánon' Ohswé:ken sók teyotonhwentsyóhon ákte' nón:we akheya'tatshén:ri' ónhka yonhrónkha akheyatahónhsatate'”

- Ronéhtawaks, K2 rateweyénhstha', 12:13



## Tsi Nakayé:ren Wa'kerihó'kwate'

1. **Wa'tektokenhstányon'**: Ratiwennókwás aorihwá:ke'
2. **Wa'kerihwaró:roke'**: Áhsen nikanèn:rake wa'tyakwahtharónnyon'
3. **Wa'kerihwaka'én:yon'**: Wa'tkaterihwáthe'te' tánon' wakhyatonhserón:ni'



## Tyotyerénhton' : Tekatokenhstányon'



<https://tto-kenhteke.org/ratiwennokwas/>



## Wa'tyakwahtharónnyon'

Kanenhrayèn:ton tánon' enskátshon' wa'kheyátken'se'

1. Yehonhronkha'tshera'yé:ri (5)
2. Ronatehyá:ron tekeníhaton ronahronkha'onhátye' (7)
3. Ronwatirihonnyén:ni ne ronatehyá:ron (6)





# Ayenyá:hese' Ón:kwe'

**Ayenyá:hese' ón:kwe ne kawennaráhston**



Ayenyá:hese' ón:kwe ne kawennaráhston ne kasá'áhton akátate' ne éneken tsi níyoht tsi káhsón, yah thé:non kari:wa thaón:ton ayakoyé:na'ne' ne thé:non ayakoyé:nawa'se' ne Kanyen'kéha ahronkhátsheya yonteweyénstha' tánón ne shakotirihonnyé:ni. Ne tyotyerénhton raonahronkhátsheya, ne nen'é:ne ne ashakoti'nikonhrá:reke' tahatirihwa'seráko' yoyá:neré tsi ashakotina'tónhase' tsi rotikwé:nyon ahonteweyénste'. Ki: tsi nenyá:wén'ne' enyakón:ni' aontakayé:ri' ne tsi níyoht ne aktón:tye tánón ne enhatthá:rahkwe aontatyátén:rohwe nahó:ten ratiweyénte. Ne ronteweyénstha' kwáh íken tsi yorihowá:men ne ki nahó:ten káyen áhontste watyé:sen ayako'nikonhrayén:ta'ne' tánón ayakoyé:nta'ne'. Ahotiyén:take ne kahyatón:nyon tsi'k nón:we tánón ne ronteweyénstha' ne ratirá:kwas ne nya'tékon tsi níyoht tsi kawennaráhston ashakotina'tónhase' tsi nya'tékon enwátón tsi nenyé:yeré' ne ahronkhátsheya, tekahná'netáhkwen tsi kahyatón tóka'ni' enyontoryahnerón:ko'. Ne shakotirihonnyé:ni raotirihwáke aontyesénhake ne thé:non ahatiyé:na ne nen'é:ne ne nahó:ten kahyatón:nyon, enttyáténrohwe nahó:ten tehonóyen ahonteweyénste' tánón káyen ne yóhsnore ahatiyé:na tsi nikari:wes ronteweyénstha' tóka'ni' shakotirihonnyé:ni nikahá:wi. Ayóntken'se' ne waterihwatewéyén:tons ne thó: íwa nahó:ten ronné:saks, enyakóna'tónhase' tsi níyoht tsi enwátón' enhotiyó'ten', kwah ok kari'wanóntha aontyesénhake, ayosnó:reke ahatiyé:na' tánón áhontste'. **Sátken's ne:** <https://tto-kenhteke.org/ratiwennokwas/>

TSI NÓNWE NÍ-YOHT NE TSI NITÓTTE'S  
 KATOKENSTÁ:NYON, WATYÉ:SEN TSI WÉNUHSHYERE  
 TSI KÁSHÓN TSI ENHAKOTI'NI  
 SHATYÉNTYETRA ATENRÓ: A TÁNÓN KANHÁ:RE  
 ENWÁTÓN SHÁ:TÁ:YONTSTE' KANENHRÁ:KE TSI WATYÉ:SEN  
 KANENRÁHSTON YOUTUBE TÓKANI SOUNDCLLOUD  
 TEKAHNA'NETÁHKWEN  
 HANGTEN KAHYÁ:TÓN 1566 T:Kwé  
 "TODORÉ:SHA KARI:WA TON  
 "PETA:RÓN SÁ:NE TSI TAKAHNA'NETÁHKWEN' TSI KAHYÁ:TÓN



# Yeyonhronkha'tshera'yé:ri'

Tetyatenróhon	Ayenyáhese'	Ori'wase'shón:'a
Teyonatohétston'	Tsi nón:we	Yo'nikonhrórya'
Yotirehá:'on	Yoyaneráhston	Ok nenkontí:yere'
Ohén:ton yotirihwahserón:ni	yotirihwayenté:ri	Karihwátstha'

“Yah ne teyon’wé:son ne conference room, but ka’k nón: átste or ka’k nón: kanónhskon thó: nón: yon’wé:son tensaterá:karon tánon’ enwá:ton tsi’k nahò:ten enhsthá:rakwe’ (34:05)... Ne ki’ ní:i kè:yare kanonhséhsne shiwakatehyarónkye’ ne é:so yon’wé:son ne thó: yenyákwe’ tayakwatátken’ ne onkwatenro’shón:’a tánon onkwatsi’ó:kon tánon’ é:so aesathón:te’ne’ tsi ní:tsi rónstha’ ne owenna’shón:’a tánon’ tsi ní:tsi thé:nen tehonterihwáthe’té’ thé:nen, kwáh í:ken tsi tesa’nikonhrá:ra’ne’ ne sénha aesatéweyenste’ tsi niyonkwawennò:ten.”

- (Wári, K1)

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“Ne kwáh tkenón:we’s tóka’ shi’ ohén:ton yonkhró:ri’ nahò:ten teyonatonhwentsó:ni aonkhthà:rahkwe’. Kha’ ki’ akanontonnyón:ko’ yénkhawe’ ka’nón:we, oh na’á:wen’ne’ tóka’ni eh nà:kyere’ ne sénha enwatyé:sen’ne’ ne tsi enkathró:ri’” (Kanahtókwas, K1).

“Tóka’ ó:ni ó:nen thatikarayenté:ri, kwáh sha’oyé:ri tsi ní:tsi ahatiká:raton’” (Karihwénhawe, K1), “tóka’nits thé:nen thó: nisaya’tawén:’en” (Kanahtatsi, K1).

“Wa'onkewén:narahste' ne ki ne ká:ton  
tewatewennarenhnyátha' sók é:so  
tewakateryen'tawénrye', entá:'onk takathna'néta' ne se's  
yah í:i tewakon'wéskwani. Nek tsi akaónha  
sayontkwatá:ko'.... Wa'é:ron yah thé: teyotyé:ren  
tasateryen'tawénrye' akaónha akwé:kon  
entsyekwatá:ko' wáhi sok ne sé's ní:yoht. Tánon'  
sewatyé:ren wáhi yoyanere'ón:we tsi ní:tsi  
ayonkewén:narahste', yah thakateryen'tawénrye' ne ki  
tsi ní:yoht tesateryen'tawenryehá:ton enhsayó'tatshe'...  
ne se's orì:wa ó:nen wakyé:sen' se' tsi  
wa'kewén:narahste' - (Kariwénhawe, K1)

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“Khé:re ki' ná:'a khók yah teyon'wé:son ta' tsi  
niká:yen yakoyo'tákye' yah teyakoteryèn:tare nahò:ten  
kwáh í:yenhre ayakotó:ken'se'. Thó: nón:we é:so  
aesayó'tatshe'. Ta' yoteryèn:tare nahò:ten kwáh  
kenyèn:te, wákyé:sen ki wáhi'  
enteserihwahserákwa'se'”

- (Wári, K1)

## Yeyonhronkha'tsherayé:ri'

Oh ní:yoht tsi ayerihwahseronníhake nó:ya ahonwatiwén:narahste'?

- ❖ Wenhiseriyohstányons nikaha:wi
- ❖ Yon'weson'ón:we tsi nón:we
- ❖ Ahatiká:raton
- ❖ Tehonterihwáthe'te oh niyeyérha nónhka'
- ❖ "Karihwahséhton" owenna'shón:'a



## Ronatehyá:ron Ronahronkha'onhátye'

Ronate'nikonhríson tsi  
ahonatahónhsatate'

Ronate'nikonhríson

Yah kwah ok tehatiyérha'

Yah kwáh tekarihwahserón:ni

&

Aontahonte'nikonhrátsha'ahte'  
tsi ahontéweyenste'

Aontahonte'nikonhrátsha'ahte'

Nahò:ten'k ahatitó:ken'se'

Orihwí:yo ahonteweyentéhta'ne'



## Ronatehyá:ron Ronahronkha'onhátye'

Tetyatenróhon	Ayenyáhese'	Ori'wase'shón:'a
Kwató:ken niyorihwá:ke	Watyé:son nayetshén:ri	Tyo'nikonhratihéntho
Ahonwatiwennà:ronke'	Enwá:ton yehatíhawa'	Tyorihwayerí:ton
Tekáneren ronnonhnhétye'	Kahyatónnyon	Aón:ton ayerihwísake

## Ronatehyá:ron Ronahronkha'onhátye'

Oh ní:yoht tsi ayerihwahseronníhake nó:ya ahonwatiwén:narahste'?

- ❖ Tsi ní:yoht tehonatawényre' tánon' raotiyo'ténhsera
- ❖ Yokarahsté:rihst
- ❖ É:neken tyótte' niyakonhnhò:tens
- ❖ Ken' nikawenná:sa's wátston
- ❖ Yo'nikonhroryátha' aorihwá:ke
- ❖ Yotaryótha'
- ❖ Tewaterihwatá:se owenna'shón:'a
- ❖ Ronwatirihonnyennitákhkwa owenna'shón:'a



## Ronwatirihonnyén:ni Onkwehonwe'néha

Tetyatenróhon	Ayenyáhese'	Ori'wase' shón:'a
Karihwakwennyénhsera	Óksa tahontáhswen'	Enwá:ton ahatirihwísake'
Yehatiwennayé:ri	Tekáneren tsi nihón:ne's	Tekatokenstányon
Yo'nikonhrayèn:ta'	Tahonwatihswané:ta'	Wateryen'tatshenryáhskon

## Ronwatirihonnyén:ni Onkwehonwe'néha

**Oh ní:yoht tsi ayerihwahseronniháke nó:ya ahonwatiwén:narahste'?**

- ❖ Tekanenhrakhásyon ne ronnón:kwe tánon' konnón:kwe
- ❖ Kwáh nek sha'oyé:ra tehotihtharónnyon
- ❖ Kanónhskon tánon' kayo'ténhsera owenna'shón:'a
- ❖ Ronwatirihonnyennitákhwa owenna'shón:'a
- ❖ Ratiksa'okón:'a ronwanatehyá:ron owenna'shón:'a



## Tenkataráneren'ke'

1. Yorihowá:nen enhontesén:nayen ne rontweyénstha' ná:hontste' nahò:ten yehonhronkha'tshera yé:ri thonatká:wen oh na'á:wen'ne' sénha í:si' nón:we ahòn:ronke'.
2. Karihwátstha' nónhka' yontweyénstha' á:yontste' yehonhronkha'tshera yé:ri kawennaráhston oh na'á:wen'ne' ahatirihwayé:ri'ne' í:i onkwehonwe'néha ahronkhátshera.
3. Teyonkwatonhwentsyó:ni skátne' ayonkwayó'ten' ne yehonhronkha'tshera yé:ri, ronwatarihonyén:ni, tánon' rontweyénstha tsi aetewarihwaserón:ni', aetewaterihwatén:ti, akakarényon' tánon' aontstónhake nahò:ten onkwehonwe'néha ronwatiwennaráhston.

## Yontstha'shón:' a

1. Ratiwennókwas karihwaró:ron - [www.tto-kenhteke.org/ratiwennokwas](http://www.tto-kenhteke.org/ratiwennokwas)
2. Kanyen'kéha tánon' Tsyorhèn:sa wateryen'tatshén:ryon tekarihwathè:ton karáhston
3. Karihonnyennitákhwa kahyatónhsera kaweyenentá:'on ne wátston yehonhronkha'tsherayé:ri kawennaráhston.

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