

We Still Live Here Âs Nutayuneân

a film by Anne Makepeace



The Wampanoag saved the Pilgrims from starvation, and lived to regret it. Spurred on by their celebrated linguist Jessie Little Doe Baird, the Wampanoag of Cape Cod and Martha's Vineyard are reviving their language more than a century after the last native speaker died.



FILMMAKER'S STATEMENT

Growing up in Connecticut, I had no idea that there were still Native Americans in New England. If I had known, I would have been beside myself with excitement. All of my childhood fantasies centered around being an American Indian, communing with nature, going on vision quests. I was never on the side of the cowboys in movies or on television. I loved Cochise, Geronimo, Sacajawea, but I never heard the names of Native Americans in New England, except perhaps Squanto.

Like all Americans, my family celebrated Thanksgiving every year, eating a lot of turkey and giving thanks to the American Indians who helped the Pilgrims to survive, but the tribal name of these American Indians was never mentioned. And so I grew up, went west to college, taught secondary English and then finally, in my thirties, found my calling as a filmmaker. My fascination with other cultures never diminished; all of my films center on cross-cultural issues, and many of them deal with Native American people in the Western United States (see www.makepeaceproductions.com). And then I met the Wampanoags.

In 2006, I was asked to produce part 1 of the PBS series *We Shall Remain*. This first episode centered around the fraught and ultimately disastrous relationship between the Wampanoags and the Puritan settlers. While researching this project, I began to get to know people in the Wampanoag communities of Mashpee on Cape Cod and Aquinnah (formerly Gay Head) on Martha's Vineyard. What I learned of their history was devastating; what I saw in the people was luminous. I met Jessie Little Doe Baird, the astonishing linguist featured in *We Still Live Here - Âs Nutayuneân*. I was astounded by what Jessie and other members of the Wampanoag Language Reclamation Project were doing. Their last fluent speaker had died more than a century before. With Jessie's leadership, they were bringing their native tongue back as a living, spoken language. I was profoundly moved by this story and by Jessie herself, with her earthy humor, her loyal friendship, and her fierce dedication to reviving the language.

When I finished my work on *We Shall Remain*, I began to think about making my own film about the contemporary story of the return of the Wampanoag language. This was a complicated issue; Jessie and other members of the Wampanoag Language Reclamation Project had a strict policy of never allowing their language to be used in anything that could be sold. They had refused many requests by teachers, filmmakers, and writers for translations and use of the language, because they wanted to nurture the language and keep it to themselves, at least until they reach a critical mass of fluent speakers.

The issue was further complicated by my own family history. My ancestors were Puritans who came to the Massachusetts Bay Colony in 1630 and proceeded to co-opt Wampanoag lands. Distant Makepeace relatives own Ocean Spray, and have thousands of acres of cranberry bogs in what was once Wampanoag territory. Worse still, one of my direct ancestors took part in the Great Swamp Massacre during King Philip's War, a horrendous conflagration that decimated Native people in New England in 1676.

Toward the end of 2007, I set up a meeting with Jessie and another Wampanoag leader, and told them that their story had grabbed me by the heart and wouldn't let go. I said that I didn't know how I would do it but that I felt it was an incredibly important story, that it had reached a place very deep in me, and that I would be honored to tell it. And then I told them of my family history. They listened carefully, and when I was done, Jessie simply said, "You're closing the circle."

Four years later, the documentary is done and out in the world. It is a story of Native Americans taking charge of their history and their identities, reaching back to the words of their ancestors and forward to their children's futures. My hope is that Native Americans and indigenous people around the world whose languages and cultures are endangered will take heart and renew their efforts to revive and revitalize their native tongues, so that this country and this world retain their rich and infinitely varied cultural diversity. I would also like all Americans to see this film and acquire a deeper understanding and a greater awareness of the American Indian people they celebrate at Thanksgiving every year, and of the unique and diverse histories and cultures of Native American communities living in their midst.

Anne Makepeace



Anne Makepeace, Producer/Director

THE FILM

Bringing back to life a language that no one has spoken for over a century is a formidable task. Yet, that is the challenge that Jessie Little Doe Baird undertook when she decided to learn the Wampanoag language and teach it to other members of the tribe. Jessie is a visionary and the idea of revitalizing Wampanoag literally came to her in a dream. *We Still Live Here - Âs Nutayuneân* tells the story of how Jessie followed that dream with the advice and guidance of the elders and leaders of the Wampanoag tribes of Massachusetts.

A member of the Mashpee Wampanoag Tribe who live on Cape Cod, Jessie did not have a college education when she set out on her venture. The first step was to find out if all the Wampanoag tribes and communities wanted to work on reclaiming the language. She sought out respected tribal elder Helen Manning from the Aquinnah Wampanoag Tribe on Martha's Vineyard, and together they were able to bring several of the tribal bands together around the goal of reawakening their language. Jessie then began looking at old documents from local archives and the tribal offices, which were written phonetically in Wampanoag. Beginning in the 17th century, the Wampanoags needed to communicate with the English about property rights and other legal matters, so a considerable record exists from the 17th and 18th centuries, written in the indigenous language – including the first King James Bible published in the Western Hemisphere, which Wampanoag people helped missionaries translate into their language.

The Aquinnah and Mashpee Tribes formed a language committee, including members from other historic Wampanoag communities like Assonet and Herring Pond, and began holding monthly meetings. There came a point when some committee members decided to invite an expert, an individual trained in native languages, to help them. Ken Hale, a linguist from the Massachusetts Institute of Technology (MIT) whose specializations included Algonquian languages, had the expertise they were seeking, but community members wanted to work with a Native American linguist. During a presentation Ken made at one of the language committee meetings, Jessie questioned his ability to help them. Some time later, when she received a research fellowship to study Wampanoag in the MIT Linguistics Department, Ken Hale welcomed her and they began to work together immediately. Despite the fact that she did not have a BA, Jessie earned a master's degree in linguistics at MIT in 2000, the same year that Ken Hale passed away. Jessie spoke movingly, in English and Wampanoag, at his memorial service.

Having no other Wampanoag speakers to work with, Jessie's method of learning the language is to record herself reading a document aloud, and then create a conversation (talking to herself)—which she also records—based on that document and close comparisons

with other closely related Native American languages. Wampanoag is one of more than 30 languages in the Algonquian language family, and Jessie sometimes has to find new words by examining other Algonquian languages that are still spoken, like Ojibwe and Passamaquoddy. Since Ken Hale's death, Jessie has mentored another Mashpee Wampanoag tribal citizen, Nitana Hicks, to follow in her footsteps in the MIT Linguistics Program. Together they have continued to work with Norvin Richards—another MIT linguist—to create a Wampanoag dictionary, using the 17th-century Bible translated by missionary John Eliot, as well as other old documents. The dictionary now contains over thirteen thousand words.

Interwoven with the story of Jessie's work on reclaiming the Wampanoag language is the story of the Wampanoags' devastating history as a result of the arrival of Europeans in their homelands. Epidemics that spread quickly from European trade and fishing ships even before the Pilgrims arrived, confiscation of Native lands, enslavement of Native people, and court-mandated debt settlements that placed Native children as servants to work in English households—these were all factors in the decimation of Wampanoag communities and their ability to pass down their language and culture. In the 17th century, the Puritan missionary John Eliot commissioned two translations of the King James Version of the Bible into Wampanoag, with the hope of obliterating Native culture and religion—relying on Wampanoag translators to make his publication intelligible—and working with other missionaries to establish grammar schools and Praying Towns where Indian families could live peacefully but where they were required to confess their sins and profess to be Christian converts. Ironically, these same Bibles, published at Harvard in 1663 and 1686, have become the primary source, the Rosetta stone for bringing the language—and with it lost aspects of the culture—back to the Wampanoag people.

As part of the Wampanoag Language Reclamation Project (written as *Wôpanâak* in the language), members of the Wampanoag Tribes and communities learn songs, write new ones of their own, and participate in traditional ceremonies and dances. They teach and attend language classes at tribal centers, and host a Wampanoag language-immersion camp where no English is allowed. In on-camera statements, they describe the inseparable connection between language and culture and the importance of that connection in bonding with their ancestors.

A Wampanoag prophecy says that during the seventh generation "our language will come home." Many of Jessie's hopes for the revival of the language rest in her young daughter, who is the first native speaker of Wampanoag in seven generations. But Jessie and other Wampanoags recognize that they are not yet proficient speakers and that there is lots more work ahead of them.



SELECTED INDIVIDUALS FEATURED IN *WE STILL LIVE HERE* - ÂS NUTAYUNEÂN

Jessie Little Doe Baird – Mashpee Wampanoag linguist
 Jason Baird – Jessie’s husband and medicine man of the
 Aquinnah Wampanoag Tribe
 Mae Alice Baird – Jessie and Jason’s daughter
 Linda Coombs – Aquinnah Wampanoag
 Nitana Hicks – Mashpee Wampanoag linguist
 Tobias Vanderhoop – Aquinnah Wampanoag
 Woody Vanderhoop – Aquinnah Wampanoag
 Eva Blake – Assonet Wampanoag
 Jeani O’Brien – Ojibway historian
 Vernon Lopez – Chief of the Mashpee Wampanoag Tribe
 Earl “Chiefy” Mills, Jr. – Mashpee Wampanoag
 Earl Mills, Sr. – Mashpee Wampanoag
 Toodie Coombs – Mashpee Wampanoag

MIT Linguists

Ken Hale
 Noam Chomsky
 Norvin Richards

BACKGROUND INFORMATION

Early History of the Wampanoag

The Wampanoags are a Native American nation concentrated in southeastern Massachusetts, in communities on Cape Cod and Martha’s Vineyard. There are currently four organized tribes and communities: Assonet, the federally recognized Aquinnah (or Gay Head) Wampanoag Tribe, Herring Pond, and the federally recognized Mashpee Wampanoag Tribe. Historically, the Wampanoags were a fishing, horticultural, and hunting people. The decade before the Pilgrims arrived was an extremely difficult time for the Wampanoags: They were besieged by several bordering Native American tribes, and then, between 1616 and 1620, a series of epidemics decimated the population, leaving whole villages devoid of inhabitants.

Pilgrims and Puritans

The Pilgrims, after landing in 1620, settled at Patuxet, where an epidemic had wiped out the entire population of two thousand people—as estimated by Samuel Champlain—just a few years before. They settled Plimoth Plantation on a graveyard of Wampanoag remains, believing that it was God’s providence that had given them an empty land with cleared fields and a natural harbor. After the first harsh winter, they were found, sick and starving, by Samoset, an Abenaki sachem from what is now Maine, who brought Tisquantum (better known as Squanto)—an English-speaking Wampanoag—to

give the Pilgrims some help. Squanto, who spoke English because he had been captured by an English sea captain and sold into slavery in Europe, had returned to his native village of Patuxet to discover all of his relatives dead, and had moved inland to live with the Pokanoket band of Wampanoags. Squanto taught the Pilgrims the skills they needed to survive and also served as the liaison between the Pilgrims and Ussemequin, the Grand Sachem, or Massasoit, of the Wampanoags, known to us by his title, Massasoit. Massasoit signed a treaty of friendship with the English, hoping they would also help end the encroachment of the neighboring Narragansett onto Wampanoag lands. A period of friendship and cooperation lasted until the arrival of twenty thousand Puritans—who were more militant in their beliefs and behavior—changed the balance of power. After 1640, Puritan missionaries such as John Eliot set out to convert the Native population. Converts were settled into Praying towns established for that purpose. Though these towns prohibited traditional ceremonies and Native religion, they offered Native people the right to stay on their homelands. Church attendance was mandatory, and clothing and hair were changed to conform to English styles. The result was a vast weakening of tribal culture and authority.



Massasoit's Sons – Alexander and “King” Philip

Massasoit's treaty of friendship and mutual protection gave the English permission to occupy twelve thousand acres of land, which became Plymouth Colony. With so many Wampanoag deaths during the epidemics, there was unoccupied land to share, but the Wampanoags also demanded retention of hunting and fishing rights in accordance with their long history of sharing land and resources among tribal communities. As increasing numbers of settlers arrived, however, they occupied and fenced more and more Native land, ignoring traditional hunting and fishing territories and previously negotiated agreements and understandings of shared use that had persisted for thousands of years throughout the region. No longer needing the Wampanoags' guidance and protection to help them survive, the English began to see the Native people as a hindrance to their occupation of New England.

The imposition of Christianity combined with English expansionism dealt a double blow to the Wampanoags and their culture. Even Massasoit adopted some of the English ways; his sons grew up with English friends and neighbors and adopted English names to use in their interactions with the colonists. Wamsutta, the eldest, used the name Alexander, and Metacomb's choice was the name Philip. After the death of his father, Alexander became Grand Sachem, or Massasoit, but his independent attitude threatened the English and there is strong evidence that they poisoned him. When Philip (whom the English called King Philip) took over the leadership of the Wampanoags, he was determined to prevent further expansion by the colonists. He painstakingly enlisted other tribes to join in this effort, and tension mounted between the Wampanoags and the English. In June of 1675, the killing of a Wampanoag near Swansea, an English settlement, sparked King Philip's War.

The war lasted little more than a year and resulted in the defeat of the Wampanoags and their allies. Only a small number of Wampanoags survived; one thousand Wampanoags, Nipmucs, and Narragansetts were rounded up by the English settlers and sold into slavery in Bermuda. From a population estimated to be about twelve thousand in 1620, only one thousand remained in 1675. However, these figures are only rough estimates and are thus controversial. The Wampanoags and others estimate one hundred thousand Wampanoags living in 69 villages throughout southeastern New England before the epidemic that occurred between 1616 and 1619, and around ten thousand at the time of the Pilgrims' arrival. Many of the mainland Wampanoags became concentrated in or near the Praying Town of Mashpee, a relatively safe haven, and in extended family enclaves like Assonet and Herring Pond. The tribal community on Martha's Vineyard has also persisted, but only the Wampanoags at Gay Head (the Aquinnah Wampanoags) and the Mashpee Wampanoag Tribe on Cape Cod have gained federal recognition.

Language Reclamation and Revival

Of the world's estimated six thousand to seven thousand languages, about half are in danger of becoming extinct. There are several reasons for language loss: globalization has spread the use of a limited number of languages for commerce and other international activities; development has expelled many indigenous peoples from their homelands, forcing the inhabitants to other areas where their language is not spoken; schools mandate the use of a country's official language, punishing or stigmatizing young people for speaking an indigenous language. Often, tribal languages are wrongly deemed as inferior or as an impediment to “progress,” although scholars widely recognize the benefits of bilingualism and multilingualism in “world languages” such as English, French, Mandarin, and Spanish. As older speakers of tribal languages pass away without younger speakers to replace them, these languages could become extinct without local movements like the Wampanoags' to rescue them and instill pride in younger generations about speaking their ancient heritage and birthright. Linguists and other scholars are working with many tribal communities to document many endangered languages in order to preserve a written and video record, while tribal language programs like the Wampanoags' focus on establishing classes and founding community schools that will train new generations of speakers.

Criteria for Identifying an Endangered Language

Three main criteria are used as guidelines in identifying a language as endangered:

- The number of speakers currently living
- The average age of native and/or fluent speakers
- The percentage of the youngest generation acquiring fluency in the language

Sources: <http://www.unesco.org/new/en/culture/themes/cultural-diversity/languages-and-multilingualism/endangered-languages/language-vitality/>; and http://en.wikipedia.org/wiki/Endangered_languages



Wampanoag (Wôpanâak) Language Reclamation Project (WLRP)

Wampanoag is one of more than three dozen languages belonging to the Algonquian language family. The WLRP began in 1993 as a collaborative project among the Wampanoag tribes of Mashpee and Aquinnah, along with the Herring Pond and Assonet bands, to bring back the language originally spoken by these indigenous people. Although it has not been spoken fluently in over a hundred years, there is a large body of texts in the Wampanoag language dating from the 1600s. In addition, the language is part of the large group of Algonquian languages, which have been studied by linguists for many years, and are still widely spoken among tribes from Canada to Montana. Having both of these conditions has made it possible to reconstruct the grammar, vocabulary, and pronunciation of the language. The project has been spearheaded by Jessie Little Doe Baird, a citizen of the Mashpee Wampanoag Tribe who has helped organize the Wampanoag language committee for nearly 20 years and has continued to work with linguists from MIT—especially the late Ken Hale, an expert in indigenous languages. In 2010, Jessie was honored with a MacArthur Fellowship for her work on the WLRP.

Other Examples

Hawaiian. English displaced Hawaiian on six of the seven inhabited islands. But on Ni'ihau, Hawaiian has never been displaced or endangered, and is still used almost exclusively. A 30-year-old language movement in Hawaii has established an inter-island network of Hawaiian language-immersion schools—which offer instruction in all subject areas in the medium of the Hawaiian language—offering instruction from preschool through postgraduate university degrees.

You can learn more about these programs at www.CulturalSurvival.org and www.OurMotherTongues.org.

Cultural Survival, an international indigenous rights nonprofit organization, has published two special issues of its journal, *Cultural Survival Quarterly* (issues 25.2 and 31.2), on endangered languages and indigenous work to revitalize these languages.

OurMotherTongues.org is a companion website featuring 12 tribal language programs in Cultural Survival's network of more than three hundred Native American communities that are spearheading projects to preserve and revitalize their native tongues:

- Cherokee
- Sauk
- Mohawk
- Wampanoag
- Salish
- Crow
- Navajo
- Euchee
- Alutiiq
- Dakota
- Lakota
- Ojibwe

Hebrew. Once extinct as a spoken language, Hebrew was revived in the 19th century as an international language used by Jews who had no other language in common. Today it is spoken by over seven million people, most of whom live in Israel, where it is the official language.

Source: http://en.wikipedia.org/wiki/List_of_notable_revived_languages



Does it Matter if a Language Dies?

Native American communities often do not believe in language "death," and prefer the term sleeping, since each indigenous language is a unique account of human creation, a precisely described universe, and a gift from the Creator.

What is lost if a language becomes extinct? First, a great deal of insight into the human mind, because languages tell us a lot about how the brain functions and how we learn. For decades, linguists have studied the relationship between thought and language, trying to discover whether language shapes the way we think or whether it merely expresses our thoughts. Recent research shows that language not only reflects our thoughts but also shapes the thoughts we want to express. In other words, language shapes how we construct reality and this has profound implications for politics, law, and religion. Looking at the connections between language and thought helps us understand other cultures as well as our own.

Second, language loss means the loss of cultural diversity, important ancestral knowledge, and unique local knowledge about natural systems. Documenting endangered languages provides a source of evidence for understanding human history, while reviving a language can bring a culture back to life and restore some of the world's cultural wealth.

Sources: http://www.nsf.gov/news/special_reports/linguistics/endangered.jsp and <http://online.wsj.com/article/SB10001424052748703467304575383131592767868.html#articleTabs%3Darticle>

Status of Indigenous Languages in North America

For nearly a century (from 1869 to the 1950s), government policies called for the eradication of Native American languages. These policies were carried out through government- and church-run boarding schools where Native children were enrolled, often by forcible removal from their families. They received "American" hair-cuts and clothing and were taught to speak English. Any use of their native tongues could result in harsh punishment. The Native American Languages Acts of 1990 and 1992 changed government policy by declaring that Native Americans were entitled to speak and transmit their own languages, but did not provide many resources to undo the damage of the boarding school era that broke the intergenerational chain of language transmission in many tribal communities. The laws recognize "the right of Indian Tribes and other Native American governing bodies, States, territories, and possessions of the United States to take action on, and give official status to their Native American languages for the purpose of conducting their own business."

Of an estimated three hundred languages spoken in North America when Columbus landed here in 1492, only 175 are still spoken. Of these, only 20 are being passed down to infants and children—a critical link in perpetuating language. UNESCO's "Atlas of the World's Languages in Danger" notes that only 139 Native American languages are still spoken in the United States today, with more than half of those languages spoken only by the most elderly generations.

Sources: <http://www.pieganinstitute.org/languageact.html>; <http://www.pieganinstitute.org/stemmingthetide.pdf>; <http://www.unesco.org/new/en/culture/themes/cultural-diversity/languages-and-multilingualism/endangered-languages/>; <http://www.unesco.org/culture/languages-atlas/index.php?hl=en&page=atlasmap>

The chart below shows the number of speakers of indigenous languages today. Navajo is the only language that is spoken by more than twenty-five thousand people within the U.S.

Language	Family	Locations	Speakers
Navajo	Athabaskan	AZ, NM, UT	148,530
Cree	Algic/Algonquian	MT, Canada	60,000
Ojibwa	Algic	MN, ND, MT, MI, Canada	51,000
Cherokee	Iroquoian	OK, NC	22,500
Dakota	Siouan	NE, ND, SD, MN, MT, Canada	20,000
Apache	Athabaskan	NM, AZ, OK	15,000
Blackfoot	Algic	MT, Canada	10,000

Source: <http://www.cogsci.indiana.edu/farg/rehling/nativeAm/ling.html>

Dozens of tribes, including many in Oklahoma, like the Sac and Fox and Euchee, have only a handful of elderly speakers remaining in their communities.



Contributions to the American Lexicon

Native American languages have enriched English with scores of words. For example, the following state names have native origins: Alabama, Alaska, Arizona, Arkansas, Connecticut, Hawaii, Illinois, Iowa, Kentucky, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, (New) Mexico, (North/South) Dakota, Ohio, Oklahoma, Tennessee, Texas, Utah, Wisconsin, Wyoming. In addition, many place names, such as cities and towns, and the names of natural features such as rivers and lakes, have been derived from Native American languages.

On Cape Cod, as the film *Âs Nutayuneân* shows, numerous streets and towns have Wampanoag names. Here are some other words that are now part of our vocabulary, along with the Wampanoag word and its original meaning:

- Pumpkin: Pôhpukun (ponh-pu-kun) = 'grows forth round'
- Moccasin: Mahkus (mah-kus) = 'covers the whole foot'
- Skunk: Sukôk (su-konk) = 'ejects body fluid'
- Moose: M8s (moos) = 'moose'
- Powwow: Pawâw (pa-waaw) = 's/he is healing/heals (someone)'

Source: <http://wlrp.org>

Sachem and sagamore are Anglicized versions of two dialectical variations of the Algonquian word for the paramount chief of a confederation of tribes.

TOPICS AND ISSUES RELEVANT TO *WE STILL LIVE HERE - ÂS NUTAYUNEÂN*

A screening of *We Still Live Here - Âs Nutayuneân* can be used to spark interest in any of the following topics and inspire both individual and community action. In planning a screening, consider finding speakers, panelists, or discussion leaders who have expertise in one or more of the following areas:

- Native American history
- Wampanoag and other Algonquian cultures
- Linguistics
- Native American languages
- Cultural anthropology
- American colonial history
- Reclamation/revival of endangered languages
- U.S. government policy toward Native Americans

You can also book filmmaker Anne Makepeace for a screening and speaking engagement through her website's Outreach page, at <http://www.makepeaceproductions.com/outreach/>

THINKING MORE DEEPLY

1. Early in the film a voice-over says, "It's not our language that is lost, it's you," meaning the Wampanoags were "lost." How were they lost, and what is the connection of this loss to their language?
2. Toodie Coombs, a Mashpee Wampanoag who appears in the film, asserts that the Wampanoags are a strong people, their strength coming from living in two worlds. What two worlds does she refer to and how does living in those two worlds create the kind of strength that Toodie is talking about?
3. According to Jessie, children drive language change. What does she mean? How are children instrumental in changing language?
4. During the course of human history, many languages have died out. Does it matter if a language is lost? If so, why?
5. Are there areas of the world today where cultures and languages are in danger of being destroyed? What areas can you think of, and what is endangering those cultures?
6. Norvin Richards, the MIT linguist, says that death is not permanent for languages. Do you agree with him? Are there languages it would be impossible to revive? What would make it impossible?
7. In the film, Tobias and Woody Vanderhoop talk about their cousin's mother, who, just before she died, told her son to keep moving forward, and that there is no turning back. Isn't the reclaiming of a language a way of turning back? How can language reclamation be seen as moving forward?
8. What do you see as the biggest challenge in reclaiming and reviving the use of the Wampanoag language?
9. Where did the first immigrants to America come from in your family? (Except for Native Americans, all Americans are immigrants.) What languages did they speak? If your ancestors are indigenous to North America, what is the current state of your mother tongue(s)? Are you learning your Native language, or a language other than English?



SUGGESTIONS FOR ACTION

A screening of *We Still Live Here - Âs Nutayuneân* can be used to spark interest in any of the following topics and inspire both individual and community action. In planning a screening, consider finding speakers, panelists, or discussion leaders who have expertise in one or more of the following areas:

Together with other audience members, brainstorm actions that you might take as an individual and that people might do as a group.

Here are some ideas to get you started:

1. Educate yourself about the history of Native American tribes in your state or locality. You can identify them and find out where they are located by going to the online directory of Indian tribes at www.bia.gov/WhoWeAre/BIA/OIS/TribalGovernmentServices/TribalDirectory/index.htm.

Check the local library for histories of these tribes and look for American Indian authors and scholars like Russell Thornton, Duane Champagne, Jean O'Brien, Vine Deloria, Jr., and Philip Deloria.

1. Take #1 above one step further. Research contemporary issues important to American Indian tribes and their governments at the National Congress of American Indians website (www.ncai.org) or at the United Southern and Eastern Tribes website (www.usetinc.org). Or research the influence of Native American languages in the area where you live. Identify the local indigenous language at UNESCO's "Atlas of the World's Languages in Danger" (<http://www.unesco.org/culture/languages-atlas/index.php?hl=en&page=atlasmap>) or on the map at this University of Indiana website (<http://www.cogsci.indiana.edu/farg/rehling/nativeAm/ling.html>) and make note of any streets or natural features in your community whose names are derived from Native languages.
1. Volunteer with Cultural Survival (<http://www.culturalsurvival.org/take-action>) to help indigenous people defend their lands, languages, and culture. The organization sponsors several projects, including one on revitalizing Native American languages. Find out about the various ways you can volunteer at events or donate your expertise, as well as items such as furniture and electronics.
2. Learn about your own ancestry and language. Talk to older relatives and others who share your ethnic and cultural background to find out where they came from, what customs they observed and what language they spoke. Document this information for your children and other family members.
1. Help with language documentation by becoming a volunteer researcher for the Living Tongues Institute. Find out about this and other opportunities by visiting the Living Tongues website: <http://www.livingtongues.org/howtohelp.html>.

For additional outreach ideas, visit www.itvs.org, the website of the Independent Television Service (ITVS). For local information, check the website of your PBS station.

RESOURCES

<http://www.makepeaceproductions.com/wampfilm.html> - This is the Website of Makepeace Productions, producer of *We Still Live Here - Âs Nutayuneân*.

<http://wlrp.org/> - This is the Website of the Wampanoag Language Reclamation Project.

<http://www.culturalsurvival.org/> - This is the website of Cultural Survival.

Endangered Languages

<http://www.endangeredlanguagefund.org/> - The Endangered Language Fund supports endangered language preservation and documentation projects through grants to individuals, tribes, and museums.

<http://www.unesco.org/new/en/culture/themes/cultural-diversity/languages-and-multilingualism/endangered-languages/> - This section of the UNESCO website contains a variety of information on endangered languages, including a link to the "Atlas of the World's Languages in Danger," an interactive online resource showing the location and status of the world's endangered languages.

http://www.hrelp.org/languages/resources/orell/end_rev.html - This site contains a comprehensive list of resources pertaining to endangered languages and language revitalization from the Hans Rausing Endangered Languages Project at the University of London.

Language Reclamation

<http://www.pieganinstitute.org/pieganindex.html> - The mission of the Piegan Institute is to serve as a vehicle to research, promote, and preserve Native languages. An informative article on revitalizing and reclaiming indigenous languages is found at <http://www.pieganinstitute.org/stemmingthetide.pdf>.

<http://www.native-languages.org/> - Native Languages of the Americas is a nonprofit organization dedicated to the survival of Native American languages, particularly through the use of internet technology. The site contains lots of useful links, FAQs, and a short list of Wampanoag vocabulary words.

<http://www.livingtongues.org/> - The mission of the Living Tongues Institute for Endangered Languages is to promote the documentation, maintenance, preservation, and revitalization of endangered languages worldwide through linguist-aided, community-driven multimedia language documentation projects.

<http://www.culturalsurvival.org/> - Cultural Survival is a nonprofit organization that partners with indigenous peoples to defend their lands, languages, and culture through a variety of projects, including one that focuses on endangered Native American languages.



Native Americans – General Information

www.nmai.si.edu – The Smithsonian Institution's National Museum of the American Indian is dedicated to advancing knowledge and understanding of the Native cultures of the Western Hemisphere.

<http://www.cogsci.indiana.edu/farg/rehling/nativeAm/ling.html> - This site contains a map of the indigenous languages of North America.

<http://www.nmai.si.edu/education/codetalkers/> - Native Words/Native Warriors is an online exhibit from the Smithsonian Institution about the use of Native American languages as secret codes in World War I and World War II.

www.ncai.org - The National Congress of American Indians is an advocacy organization that works to inform the public and Congress on the governmental rights of American Indians and Alaska Natives. The website offers numerous suggestions for ways to become involved in protecting the rights of native people.

WE STILL LIVE HERE - ÂS NUTAYUNEÂN WILL AIR NATIONALLY ON THE EMMY AWARD-WINNING PBS SERIES *INDEPENDENT LENS* IN NOVEMBER 2011. CHECK LOCAL LISTINGS.

We Still Live Here - Âs Nutayuneân is a co-production of Anne Makepeace and the Independent Television Service (ITVS), presented by WGBY, with funding provided by the Corporation for Public Broadcasting (CPB)

COMMUNITY CINEMA is the national community engagement program of the Independent Television Service. COMMUNITY CINEMA works to leverage the unique and timely content of the Emmy Award-winning PBS series *Independent Lens* to build stronger connections among leading organizations, local communities and public television stations around key social issues and create more opportunities for civic engagement and positive social change. To find out more, visit <http://www.pbs.org/independentlens/communitycinema/>.

