

Our native languages are in danger, and yet our people don't seem to show too much indifference to the crisis of losing our language.

• We get our language-culture from the time of birth - many things can be relearned through language-culture, such as dancing-arts-crafts, but if language is allowed to be forgotten it will be gone - a little similarity - second thought maybe opposite- that is language and money. Money you can take along as far as death - language you can take along all the way - so once the language is gone, its good bye.

To learn to speak the language any language it takes time, effort, plenty of work - a person has to be dedicated to the language he is studying - especially if you never had spoken the language before.

The way that I've been teaching the language - Pronunciation have the students repeat the words a few times that regardless whether they know the meaning or not, by doing that if they find out the meaning by themselves they will remember it better.

Reading - read to them - slowly then come back - read short sentences - what I mean by short sentences two or three words - Keep on increasing the length of your sentences.

Have the students read short sentences and put them in the dialogue form, such as; what goes on in your daily life. Mostly on planting if in season for planting - picking, harvesting, storing, etc.

Have all your words incorporated nouns and verbs into one word.

Such as:

to plant K NAST a yAtho s - I am planting corn

Example: K NAST a K ɛ - I eat corn

K at NAST i sa'k s - I am looking for corn for myself.

K NAST a Kwas - I pick or harvest corn

Kat NASTate yA'tu - I store the corn.

K at NΛst a hni Na he' - I sell corn.

K NΛst a hni Nu he' - I buy corn.

• K at NΛst a tha't ha' - I dry corn-for self.

K NΛst a tha't ha' - I dry the corn.

This can go on and on for all nouns and verbs. Travel- to school
- store-meeting-trip-playgrounds.

My main concern about language is to have all people put their
input into it parents, teachers, craftsmen, woman in all walks of life
- diginties.

We should be very grateful for having our Elders to help in our
classrooms. We have Native speakers in all our communities, not only
in Wisconsin communities but also in different communities in Canada
also in New York.

Many a times I had difficulties with my language immediately I
would ask some elder even though I would have to make a telephone call.

We do have a few younger generation that can speak the language
anytime we get together immediately we carry our conversation in the
Oneida language.

I know it may seem out of place but noticing the reaction of the
non-native speakers that are standing by listening. Especially because
when teh Oneida's carry on their conversations there is always humor
connected with the language.

It was in unique way that I got into the Oneida Language Program.
I got myself in an automobile accident but I was on the losing end of
the deal. It was at the time that I was able to go back to work - there
was an ad in the Kali wi saks for Maintenance job description.

I went to our present Tribal Chairman he in turn sent me to Bill
Skenandore who was the Personnel man at the time.

Told him my story he in turn sent me to Bill Gollnick, a few questions was asked "not in Oneida Language by the way."

• Question was asked again when is the starting date answer was now. Date last Friday in 1974.

My first assignment was to help to teach the Oneida language to the young teachers to be, but then I had a difficult time to get them to gather to hold class, because they worked harder to get a degree at the university which was required before they could be certified as teachers, in the process the Oneida language played the second fiddle. After graduation and a degree they left and went into different profession.

And in closing I would again like to thank all the Native speakers who made it possible to come this far. Again thanking people who made it possible for this conference.

Amos