The Society for the Study of the Indigenous Languages of the Americas

*** SSILA BULLETIN ***

An Information Service for SSILA Members

Editor - Victor Golla (golla@ssila.org) Associate Editor - Scott DeLancey (delancey@darkwing.uoregon.edu)

-->> --Correspondence should be directed to the Editor-- <<--

Number 221: April 19, 2005

- 221.0 SSILA Business * Learning Aids update
- 221.1 Correspondence
 - * Seeking a Quichua speaker (H. Olbertz)
 - * A South American mystery word: tari (A. Aikhenvald)
 - * More on those mystery numerals (J. Fidelholtz, C. Masthay)
 - * The source of the Boy Scouts' "Talako" (C. Masthay)

221.2 Upcoming Meetings

- * Dene (Athabaskan) Language Conference (Victoria, BC, June 6-7)
- * Siouan & Caddoan Conference (Kaw City, OK, June 17-19)
- * American Name Society (Albuquerque, NM, January 5-8, 2006)

221.3 Summer Institutes

- * American Indian Lg. Development Inst. (Tucson, June 6-July 1) * Shoshoni Language Summer Inst. (Pocatello, July 18-Aug. 12)
- 221.4 Global Sourcebook on Biocultural Diversity
- 221.5 E-Mail Address Updates

221.0 SSILA Business

* Learning Aids update

As many of you will know, the SSILA website has a "Learning Aids" page, with listings of pedagogical materials--primers, dictionaries, tapes, lessons, etc.--for various American Indian languages. As many of you may also know, these listings are terribly out of date. A great many of the books and tapes announced there are no long available, or the prices have changed, or the ordering addresses have long since been changed.

We are now in the process of reviewing and updating the entire Learning Aids page. To help us in this daunting task, could we ask the following of you? (1) If you know for certain that a listing on the Learning Aids page is incorrect in some way, please let us know the specifics.

(2) If you are the publisher or distributor of learning materials on some specific language or languages: please send us a description of the materials (books, tapes, CDs, videos, etc.), the prices you are asking, and ordering instructions. If you have a website from which these materials can be ordered, please let us know the address. If you accept payments only by mail, let us know the forms of payment you accept (check, credit card, etc.)

(3) If you have purchased or otherwise know about some learning materials that you would recommend for a particular language: please send us the details, if possible including where the materials can be obtained.

(4) If you are reasonably familiar with materials in a certain area (e.g., Oklahoma languages) or on a particular group of languages (e.g., Athabaskan languages), and have the time to spare, we would be *most* grateful if you could serve as a contributing editor for the Learning Aids page.

Spearheading this project will be the SSILA website manager, Ardis Eschenberg, whom you can contact at <ardisrachel@gmail.com>. You can also contact the Bulletin editor, Victor Golla, at <golla@ssila.org>.

We look forward to hearing from you!

221.1 Correspondence

* Seeking a Quichua speaker

From Hella Olbertz (olbertz@xs4all.nl) 18 April 2005:

For my study of the syntactic effects of language contact between Quichua and Spanish in the Ecuadorian Highlands, I am looking for a (near) native speaker of Ecuadorian Highland Quichua who could answer a few questions about Quichua syntax. For instance, in the context of trying to explain the origin of Ecuadorian Spanish "dar" + infinitive, I would like to know if, in the Quichua imperative, it is possible or not to combine the honorific suffix "-pa" with the 1st-person object-suffix "-wa". An example could be the following:

(1) apamupay (traiga por favor)(1)a. apamupaway (traigame por favor)(1)b. apamuwapay

If you can help me solve this and related puzzles, or know of someone who could, please contact me. Many thanks.

--Hella Olbertz Kruithuisstraat 122 * A South American mystery word: tari

From Alexandra Aikhenvald (A.Aikhenvald@latrobe.edu.au) 29 Mar 2005:

I am looking for the origin of the ethnonym "Tariana" (an Arawak language and people from the multilingual area of the Vaupés River Basin in northwest Amazonia). Their autodenomination is "Talia" or "Taria." (Further references to Tariana, including a reference grammar, a dictionary, a collection of texts, etc., can be found on my webpage:

http://

Carl Friedrich von Martius (Zur Ethnographie Amerikas Zumal Brasiliens, Leipzig, 1867, v. 1, p. 537) mentions that the name Tariana means 'takers and robbers (tari)' (German: 'Nehmer und Räuber (tari)').

I have no idea what the word "tari" may mean. There is no such word in Tariana, or in any other Arawak language I am aware of. Tucano, a neighboring language, has a lexeme tári meaning 'cut', but the semantic development from 'cut' to 'take' or 'steal is somewhat far-fetched.

I would be very grateful for any ideas or suggestions as to the origin of the mysterious tari (and so would be the remaining speakers of the Tariana language!)

--Alexandra Aikhenvald Research Centre for Linguistic Typology, La Trobe University Victoria, Australia

Just a note about the comments on the mystery numeral list. I certainly make no claims about the lists, especially after several apparently fruitless searches by people much more knowledgeable than I am. Nevertheless, it does *not* seem to me to be a valid negative argument against the lists being from a real language to say, as Carl Masthay does, that they show alliteration. This is an extremely common phenomenon, noted by Roman Jakobson among others, and explained by him as due to counting behaviors: numbers may often influence in this way their immediate successor. We need look no further than English four, five. Compare the unalliterated cognates seen in Greek tetra, penta, or Russian chtery, p'at'. Russian itself has alliterative d'- in d'ev'at 9, d'es'at 10, as opposed to the original n-, d- of, say, Latin novem, decem. Also compare the rather weird behavior of the English 'teen' numbers.

In short, alliteration and other ways in which successive numbers become more like each other could be construed as making the lists *more* likely to be real, rather than less likely.

--Jim Fidelholtz Universidad Autónoma de Puebla, Mexico (jfidel@siu.buap.mx)

From Carl Masthay (cmasthay@juno.com) 29 Mar 2005:

Jim---Oh boy! You have a point, but after staring at all the lists twice for a total of up to 4 hours, I readily saw that very very few had repetitious (rhyming) patterns; in fact it was so rare that it was in only small areas in a numeral set like that in English, where "four" and "five" underwent influenced alliterative assimilation back in common Germanic, like Brythonic Celtic (pedwar, pump: 4, 5). As for Russian d'ev'at 9, d'es'at 10 (Polish dziewienc', dziesienc'), both Slavic and Baltic languages underwent a similar assimilation of that initial d- in 'nine', such that Lithuanian devini 'nine' was in Old Prussian newints 'ninth', whereas Latin remained dissimilated: novem, decem.

Anyway, the point I'm making is that throughout both those unidentified Amerindian numeral lists there is massive rhyming in contiguous numerals, UNLIKE NATURAL numeral sets.

> --Carl Masthay St. Louis, Missouri (cmasthay@juno.com)

From DeAnna Jones (dj8@swfla.rr.com) 4 April 2005:

I told you that I would find the information I had on the school that my grandmother attended.

I finally found it. The school was Saint Labre Indian Mission, in Montana. She was born January 26, 1890, in Iowa (or so we think; the only record is a certificate of birth which was completed by Grandma's aunt). I know that my great-grandmother, was trying to hide her birth, because her parents weren't very thrilled when she married an Indian. I am not sure what years she attended the school.

--DeAnna Jones (dj8@swfla.rr.com)

From Carl Masthay (cmasthay@juno.com) 6 April 2005:

DeAnna---Thank you for the update.

I looked at my language maps (both of high quality) to place Saint Labre ('hare') Mission in Montana, and Iowa in general. The most relevant indigenous languages are Siouan (Chiwere, Lakota, Crow, more distantly Omaha). The closest convergences seem to be with Omaha:

"Salina" "St. Labre, Montana" / "Iowa" Omaha

1 béro	bero (sounds like Beer-o)	wi
2 néro	nero	wamba
3 cépha	cefa (C-fa)	thabathi
4 cottamewy	catamillie	duba
5 longta	longtie	satan
6 juben	bena (Ben-a)	shape
7 benney	wena	penamba
8 eawa	wee	pathabathi
9 wata	wa	shanka
10 jéga	chuka (Choo-ka)	y'ethka

Omaha 3 "thabathi" somewhat matches "cépha / cefa". Omaha 6 "shape" matches "juben," while 7 "benney / wena" matches Omaha "penamba" initially. The Omaha sequence 1 and 2 wi, wamba looks like 8 and 9 "wee, wa". "Jéga" 10 looks like Omaha "y'ethka".

Your grandmother's numbers are thus possibly Omaha, or another (maybe unrecorded) Siouan language deformed by dialectal changes, or a misremembered remnant of either or both. Or it could be a secret and artificial numeral set, with this last possibility still the most persuasive choice.

--Carl Masthay

Re: Boy Scout leader Jack France's inquiry about the origin of "Talako" 'high eagle' in SSILA Bulletin #220:

> 1. It is *not* Cherokee ... > 2. it is *not* Choctaw ...

The Boy Scouts of America have had some "secret" uplifting words in an Indian language. I have them from the late Dr. Frank T. Siebert, and they are all from Unami Delaware (Lenape). However, no Delaware or other Algonquian "eagle" word matches "talako." The match, instead, seems to be with northern Unami Lenape "tallegau" 'crane' (per Zeisberger's Indian Dictionary, 1887, p. 48) and Unami "taleka" (per D.G. Brinton and A. Seqaqkind Anthony, A Lenâpé-English Dictionary, 1888). The real clincher is North Carolina Algonquian "taráwkow" 'sandhill crane, Grus canadensis' (per Paul Hulton, American 1585: The Complete Drawings of John White, 1984, p. 151). As soon as I saw White's drawing, I exclaimed, "Got it!" A large white crane high in the sky would surely look like a "high eagle," a close concept. So I see this as an adapted spelling. Either Delaware (Lenape) or North Carolina Algonquian will do for the source language.

For the record, Iroquoian Oneida (1791) has "talongóh" 'mallard duck', and in the Floridian isolate Timucua (recorded by missionaries in the 1500s) "talaka" is (1) 'learn'; (2) 'catechism'. The Chickasaw and Choctaw words for 'rock' are with "tali", although irrelevant here. And finally there is the tantalizingly similar well-known Oklahoma Cherokee town name Tahlequah. But this is originally from North Carolina and Tennessee Tellico, with a meaning now lost. We can exclude these easily.

--Carl Masthay

221.2 Upcoming Meetings

* Dene (Athabaskan) Language Conference (Victoria, BC, June 6-7) From Gary Holton (gary.holton@UAF.EDU) 14 Apr, 2005:

This is just a reminder that the 2005 Dene (Athabaskan) Languages Conference will be held June 6-7 in Victoria, BC, immediately following the Saving Indigenous Languages Symposium. The deadline for receipt of abstracts has been extended to April 29. Please send abstracts to Leslie Saxon at <saxon@uvic.ca>. Electronic formats are preferred (.pdf or .doc files please; please test for font issues). The talks will last for 20 minutes with 10 minutes for discussion. A digital projector and other equipment should be available. (Please specify your requirements.)

Some people will be presenting at both SILS and the Dene languages conference, or at one only. Either way, there is a lot of information about Victoria on the SILS website that will be useful for you. Check it out at:

http://www.fpcf.ca/SILS2005/

The on-campus housing page is at:

http://housing.uvic.ca/visitor/visitoraccom.php

On-campus housing will be the cheapest, but there are many other nice places to stay in Victoria. The SILS website also has information on hotels, etc.

Plans are underway for a larger Dene languages conference in Yellowknife at the end of June 2006.

This year's (the 25th) Siouan and Caddoan Linguistics Conference will be held at the Kaw Nation Tribal Complex in Kaw City, Oklahoma, Friday through Sunday June 17-19, 2005.

LOCATION: Museum Building, Kaw Nation Tribal Complex, Kaw City, Oklahoma.

ABSTRACT/TITLE DEADLINE: June 10, 2005.

If you wish to be on the program, please send the title of your proposed paper or presentation to Bob Rankin (rankin@ku.edu) by e-mail, or as an e-mail attachment. You may also use the postal service if you wish:

Robert L. Rankin Department of Linguistics 1541 Lilac Lane Lawrence, KS 66044-3177

A brief abstract or description of your topic (no more than a couple of hundred words, preferably less) would also be appreciated. The format of the annual Siouan and Caddoan Conference has traditionally been quite informal and open. Language-related topics from very technical linguistics (minimalism, O.T., etc.), to methods and problems encountered in teaching Siouan or Caddoan languages to students are all welcome. Presentations may be formal and read aloud or they may be open discussions of particular problems and topics. Time slots for presentations will be 30 minutes unless more or less time is specifically requested by the presenter (we will try to accommodate everyone's requests).

With the presence of so many Siouan and Caddoan peoples in the vicinity, we hope to have good participation from various language programs (Siouan: Kaw, Osage, Ponca and Omaha, Quapaw and Ioway-Otoe-Missouria tribes and others farther afield; Caddoan: Pawnee, Wichita, Caddo) as well as many interested linguists. Last year our conference was quite international with participation of linguists from the Czech Republic, England, Germany, and Lithuania as well as representation from the Omaha and Winnebago tribes.

Any special requests for equipment such as projector, tape recorder, computer, etc. should be directed to Justin McBride, Conference Co-organizer and the Language Coordinator of the Kaw Nation, at <jmcbride@kawnation.com> as soon as possible, and he will let you know what is available.

There will be a nominal registration fee of \$10 for participants (\$5 for students), to cover the cost of coffee-break refreshments.

Kaw City, OK is located on state highway 11 about 12 miles ENE of Ponca City, OK on a long peninsula that extends into Kaw Lake. The tribal complex is on the north side of the highway entering town from the west and is hard to miss. There is no public transportation between Kaw City and Ponca City, so private vehicles and a van will be used to ferry participants between their motel and the tribal complex. Nearest airports: Oklahoma City (100 mi.), Tulsa (80 mi.), and Wichita, KS (80 mi.). If you are flying in, let us know your flight information and we will do our best to organize airport pickups or rental-car sharing. LODGING: A small block of rooms (10 non-smoking, 5 smoking) has been reserved, under the name Robert Rankin, at the Econo Lodge, 212 S. 14th St., Ponca City, OK 74601 (phone 580-762-3401 or fax 580-762-4550). Call before June 10th to get the group rate of \$39+tax a night. It would probably pay to make reservations early! This is also the weekend of one of the Osage Inlonshka dances and a Cattlemen's Association meeting nearby, and these, plus other events, may fill many of the motels in the area.

There are several other motels in Ponca City. Most are more expensive and some are more luxurious. These can be found listed at:

http://www.hometownlocator.com/City/Ponca-City-Oklahoma.cfm

Click on "businesses" and only then "motels/hotels" for a complete list. (Currently the Fairfield Inn and Comfort Inn are under renovation or construction and not open.).

Camping. For the slightly more adventurous, the conference site is near numerous lakeside campsites established and maintained by the Corps of Engineers. Each campsite has a parking spot, water, electricity and a grill for cooking. There are shelters and picnic tables nearby as well as toilet and (very minimal) showering facilities. There is a charge of between \$11 and \$16 a day for campsites at the lake. The campsites are within a couple of miles of Kaw City but probably not quite within walking distance. The closest is Sarge Creek Cove. Information at:

http://www.kawlake.com

Reservations at (toll free) 877-444-6777 or via:

http://www.reserveUSA.com

We would appreciate being informed if you plan to attend the conference, even if you are not giving a talk, so we will know roughly how many people to expect.

* American Name Society (Albuquerque, NM, January 5-8, 2006)

The American Name Society, a professional organization devoted to the study of names and their role in society (www.wtsn.binghamton.edu/ANS/), invites papers and program suggestions for its annual meeting to be held in conjunction with the Linguistic Society of America and other allied organizations in Albuquerque, New Mexico, January 5-8, 2006.

Papers on any area of onomastics are appropriate, and a precis of not more than 500 words, along with a 100-word abstract for publication in the LSA program, should be submitted as soon as convenient but not later than August 15, 2005. In the precis, the subject of the proposed paper should be stated in a simple, topic sentence, which is then effectively supported by substantiating information and specific examples.

Proposals for panel discussions, suggestions for distinguished speakers, and/or other types of proposals are due by August 1, 2005. Although the preferred mode of transmission for both the precis and accompanying

abstracts, as well as proposals, is by an introductory e-mail with attachment sent to <paord@verizon.net>, they may also be sent by surface mail addressed to:

P. A. Ord 414 High Earls Road Westminster, MD 21158-3710

All precis will be evaluated anonymously, and their authors will be notified by September 1, 2005, or as soon as possible thereafter. The abstracts for papers that are accepted will be published in the LSA Meeting Handbook. Biographical information for each participant, which will be requested at the time a paper is accepted, will be provided in an abbreviated ANS program.

Please note: Membership in ANS is a requirement of all presenters, who are also expected to pay the LSA conference registration fee. This fee allows one access to all LSA, ADS, SSILA and other allied organization sessions, as well as the book exhibits, and makes one eligible for the reduced hotel rate. Presenters will also be expected to pay an additional incidental registration fee to ANS, to cover expenses for any items not provided by LSA.

Further information concerning the Linguistic Society of America and the 2006 LSA meeting in Albuquerque may be obtained from the LSA homepage (www.lsadc.org).

221.3 Summer Institutes

* American Indian Language Development Institute (Tucson, June 6-July 1)

The 26th annual American Indian Language Development Institute (AILDI) will be held at the University of Arizona, Tucson, from June 6 through July 1,2005. AILDI provides a unique educational experience for teachers of Native children, offering both native and non-native teachers the opportunity to become researchers, practitioners, bilingual/bicultural curriculum specialists, and especially effective language teachers.

The 2005 theme, "Power and Powerless: Ideology and Practice in Indigenous Communities," will take into consideration the dichotomy that exists among the stakeholders in American Indian language education. Issues of language, identity, values, and education rights, and the question of who the decision-makers are for Native American language practices and methods of teaching, will be primary considerations. The theme will be highlighted with special presentations, guest lectures, films and panels.

For more information, visit the AILDI website:

http://www.u.arizona.edu/~aildi/AILDI2005.htm

* Shoshoni Language Summer Institute (Pocatello, July 18-August 12)

From Chris Loether (loetchri@isu.edu) 18 Apr 2005:

This summer, Idaho State University in Pocatello will again offer a Shoshoni Language Summer Institute--a four week intensive Shoshoni language course--from July 18 through August 12. Students can take it for college credits (equivalent to a year of language or 8 credit hours). Last year we took the students to two sundances, numerous sweats, the annual Sho-Ban Powwow, plus a tour of the Fort Hall Reservation including the old Fort Hall site and the Oregon trail.

An informational brochure is available at the Shoshoni Online Dictionary website (<u>http://www.shoshonidictionary.com</u>) and at the Shoshoni Language Homepage (<u>http://www.isu.edu/~loetchri</u>).

221.4 Global Sourcebook on Biocultural Diversity

From Luisa Maffi (maffi@teralingua.com) 17 Apr 2005:

Terralingua continues to invite collaboration with practitioners of biocultural diversity conservation, to gather information for its project, a Global Sourcebook on Biocultural Diversity. The Source Book, which was started in December 2003, will provide the biocultural diversity field with its first global information source.

Terralingua's core belief is that the loss of languages, cultural practices and indigenous ecological knowledge all reflect the breakdown in the relationship between humans and their environment. Therefore, seeking solutions for the sustainability of both human communities and the environment must recognize the link between cultural diversity and biological diversity. To foster this goal, Terralingua is documenting information on a global scale through a survey of projects, programs, and initiatives that take an integrated biocultural approach to biodiversity conservation and cultural affirmation. The survey is the basis of an inventory and classification of such activities around the world. In addition, by assessing how projects make links between culture (understood as knowledge, beliefs, practice and language) and nature, and by highlighting "best practices" and "lessons learned," the Source Book may assist future efforts at biocultural diversity conservation. Key examples will specifically showcase local stories in the voices of the people involved.

As of the end of 2004, 33 projects from all continents were surveyed. We now seek to expand the survey, with a continued interest in projects that analyze and/or contribute to supporting the links between ecological and socio-cultural resilience and sustainability. Special emphasis will be placed on those projects that are initiated by or based on close collaboration with indigenous, minority, and other local community members.

The Source Book will be made widely available in print, as well as in a web-based electronic format. It will benefit practitioners of biocultural diversity conservation by increasing the visibility of this newly emerging approach and by developing a network of people actively involved in these issues. Interaction among network participants will be fostered through a "virtual community of practice," via a discussion forum to be established on Terralingua's website.

Further details about the project can be found on Terralingua's website. The full report on work in progress as well as the executive summary can be accessed at <<u>http://www.terralingua.org/GSB/</u>> in both Word and PDF formats. The survey form is also available on the website in English, French, Portuguese, and Spanish, both in Word and PDF. These materials may also be obtained by contacting:

> Ellen Woodley Source Book Coordinator RR4, Fergus, Ontario N1M 2W5 CANADA E-mail: tegwood@albedo.net Fax: +1.905.854.0001

221.5 E-Mail Address Updates

The following additions or changes have been made to the SSILA e-mail list since the last Bulletin:

Brinkman, Raymond	brinkman9258@msn.com	
Croft, William	w.croft@manchester.ac.uk	
Iggesen, Oliver A	oliver_iggesen@yahoo.de	
Leman, Wayne	wayneleman@netzero.com	
Stenzel, Kristine	kristine.stenzel@colorado.edu	

When your e-mail address changes, please notify us (golla@ssila.org).

P. O. Box 555 Arcata, California 95518-0555 USA tel: 707/826-4324 - fax: 707/677-1676 - e-mail: golla@ssila.org Website: http://www.ssila.org