

THE SOCIETY FOR THE STUDY OF THE INDIGENOUS LANGUAGES OF THE AMERICAS



October – December 2009

NEWSLETTER XXVII:1- 4

Published quarterly by the Society for the Study of the Indigenous Languages of the Americas, Inc.

Interim Editor: Karen Sue Rolph, Stanford University, Menlo Park, California 94025 (e-mail: ksrolph@stanford.edu;
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An Information Service for SSILA Members

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

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MESSAGE TO OUR READERS

Newsletter XXVII:1-4 is the first quarterly newsletter published under the editorship of Karen Sue Rolph. Our last quarterly newsletter, Volume 26, was published in 2007; it is available online at www.ssila.org.

SSILA BUSINESS

The SSILA Annual Meeting in Baltimore Maryland, January 7-10, 2010

The 2009-10 winter meeting of the SSILA will be held jointly with the Annual Meeting of the Linguistic Society of America in Baltimore, Maryland, at the Hilton Baltimore, January 7-10, 2010. Hotel information is available at www.ssila.org. If you find errors in the following schedule, please contact Ivy Doak.

SSILA Annual Meeting, Preliminary Schedule

Thursday, January 7th Evening

Spatial frames of reference in languages of Mesoamerica

- 5:00 Juergen Bohnemeyer *University at Buffalo* Spatial frames of reference in Yucatec: Referential promiscuity and task-specificity;
- 5:20 Alyson Eggleston *Purdue University*, Elena Benedicto *Purdue University*, and Mayangna Yulbarangyang Balna URACCAN – Rosita Preferred spatial frames of reference in Sumu-Mayangna;
- 5:40 Gilles Polian *CIESAS* New insights on spatial frames of reference in Tseltal;
- 6:00 Rodrigo Romero Mendez *Universidad Nacional Autónoma de México* Projective and topological spatial descriptions in Ayutla Mixe;
- 6:20 Guadalupe Vazquez *UNAM* Variation in frames of reference use by literacy and age in Meseño Cora;
- 6:40 Gabriela Perez Baez *University at Buffalo* Dominance of allocentric frames of reference in Juchitán Zapotec;
- 7:00 Néstor H. Green *Universidad Autónoma de Querétaro*, Enrique L. Palanca *Universidad Autónoma de Querétaro*, Selene Hernández-Gómez *Universidad Autónoma de Querétaro* Space codification in San Ildefonso Tultepec Otomi: The many interpretations of the loan word "lado";
- 7:20 Carolyn O'Meara *University at Buffalo* Frames of reference in Seri, revisited;
- 7:40 Eve Danziger *University of Virginia* Discussion.

Syntax

- 5:00 Rosa Vallejos *University of Oregon* Is there a ditransitive construction in Kokama-Kokamilla?;
- 5:30 Kayo Nagai –lu subordinate clause in St. Lawrence Island Yupik;
- 6:00 Honore Watanabe *ILCAA, Tokyo University of Foreign Studies* Insubordinating use of formally subordinate clauses in Sliammon Salish;
- 6:30 Conor Quinn *MIT/ELDP/University of Southern Maine* Incorporated verbal classifiers in a predictive typology of noun incorporation;
- 7:00 Michael Barrie *University of Ottawa* Wh-movement and noun incorporation in Onondaga

Friday, January 8th Morning

Phonology

- 9:00 Carmen Jany *California State University, San Bernardino* Obstruent voicing and sonorant devoicing in Chuxnabán Mixe;
- 9:30 James Watters *SIL International* Phrase-final glottal stop in Tlachichilco Tepehua;
- 10:00 Kirill Shklovsky *MIT* Syncope as failure to insert a copy vowel: A case of Tseltal;
- 10:30 Pat Shaw *University of British Columbia* The role of schwa in Kwak'wala;
- 11:00 Stephen Marlett *SIL International* Round vowel epenthesis and velar consonant epenthesis in Seri;
- 11:30 Shawn Gaffney *Stony Brook* Phonetic motivations for the Eastern Algonquian intrusive nasal.

Semantics

- 9:00 Jean-Pierre Koenig *University at Buffalo, The State University of New York*, Karin Michelson *University at Buffalo, The State University of New York* How to quantify over entities in Iroquoian;
- 9:30 Claudia Brugman *University of Maryland/CASL*, Monica Macaulay *University of Wisconsin-Madison*

The expression of evidential functions in Karuk: Yánava and Súva;

- 10:00 Marilyn Manley *Rowan University* Expressing attitudes and perspectives: Cuzco Quechua epistemic markers in context;
- 10:30 Aaron Sonnenschein *California State University, Los Angeles* The use of body part terms in colonial Sierra Zapotec;

11:00 Connie Dickinson *University of Oregon*, Simeon Floyd *University of Texas at Austin*, and Marta Pabón *Colombia*
Event classification in Barbacoan.

12:00 **Annual Business Meeting** Prize announcements

Friday, January 8th Afternoon

Morphosyntax

- 2:00 **Haas Award Recipient's Paper** Eladio Mateo Toledo;
- 2:30 Brad Montgomery-Anderson *Northeastern State University* Shared morphosyntactic properties of affects and positionals in Chontal Mayan;
- 3:00 Jessica Holman *SSILA* Instrumental Voice in K'iche';
- 3:30 Rebecca Hanson *La Trobe University*, Sara Johansson *University of Calgary* and Kim Meadows *University of Calgary* Accompaniment in Blackfoot and Yine;
- 4:00 John Boyle *Northeastern Illinois University*, Lewis Gebhardt *Northeastern Illinois University* An analysis of the structure of DP and nominal compounding in Siouan.

Arawak negation

- 2:00 Tania Granadillo *University of Western Ontario* On negation in Kurripako Ehe-Khenim;
- 2:30 Lev Michael *UC Berkeley* Clausal negation in Nanti (Kampan, Peru);
- 3:00 Alexandra Aikhenvald *James Cook University* Negation in Tariana: a North Arawak perspective in the light of areal diffusion;
- 3:30 Françoise Rose *CNRS* Irrealis and negation in Mojeño Trinitario, a South Arawak language;
- 4:00 Ana Paula Brandao *University of Texas at Austin* Standard and non-standard negation in Paresi-Haliti (Arawak);
- 4:30 José Álvarez *Universidad del Zulia* Auxiliary versus derivational negation in Wayuunaiki/Guajiro.

Saturday, January 9th Morning

Acquisition/Documentation

- 9:00 Linda Lanz *Rice University* Age-based phonemic variation in Iñupiaq;
- 9:30 Susan Kalt *Roxbury Community College* Grammatical change and innovation in Child L1 Cusco Quechua;
- 10:00 Katherine Matsumoto-Gray *University of Utah* Language apprenticeship programs: Targeting teens in language revitalization;
- 10:30 Christine Beier *University of Texas at Austin*, Lev Michael *UC Berkeley*, Greg Finley *UC Berkeley*, and Stephanie Farmer *UC Berkeley* The Muniche Language Documentation Project: Effective methods for tangible outcomes;
- 11:00 Brian Joseph *Ohio State University* Wyandot Language, Culture, and History Materials at Ohio State University;
- 11:30 Shannon Bischoff *UPRM*, Musa Yasin Fort *UPRM* Simple frameworks for storage and retrieval: The Coeur d'Alene Archive.

Historical Linguistics

- 9:00 Marianne Mithun *UC Santa Barbara* Questionable Relatives;
- 9:30 Wallace Chafe *UC Santa Barbara* Kinship terms as clues to an earlier stage of Northern Iroquoian;
- 10:00 Catherine Callaghan *Ohio State University* Incorporation of Tense and Aspect Markers in Eastern Miwok;
- 10:30 Marie-Lucie Tarpent *Mount Saint Vincent University* Segments vs. clusters in Penutian correspondences;
- 11:00 Cecil Brown *Northern Illinois University*, David Beck *University of Alberta*, Grzegorz Kondrak *University of Alberta*, James Watters *SIL International*, Søren Wichmann *Max Planck Institute for Evolutionary Anthropology* Linking Proto-Totonacan and proto-Mixe-Zoquean;
- 11:30 Robert D Sykes *University of Utah*, Marianna Di Paolo *University of Utah* Acoustic evidence for a change in progress of Shoshoni vowels;
- 12:00 Peter Bakker *Aarhus University* Salish and Algonquian revisited.

Saturday, January 9th Afternoon

2:00 **Presidential Address** Rich Rhodes *UC Berkeley*

Prosody

- 2:30 Indrek Park *Indiana University* Pitch accent in Hidatsa;
 3:00 Olga Lovick *First Nations University of Canada*, Siri Tuttle *University of Alaska Fairbanks* An exploration of Upper Tanana conversational prosody;
 3:30 Gabriela Caballero *Stony Brook/UNAM* Tone in Choguita Rarámuri (Tarahumara) word prosody;
 4:00 Eric Campbell *University of Texas at Austin*, Anthony Woodbury *University of Texas at Austin* The comparative tonology of Chatino: A prolegomenon;
 4:30 Diane Hintz *SIL International* The Prosody of Affect in South Conchucos Quechua.

Negation

- 2:30 Marie-France Patte *CELIA/CNRS* Privative ma- and negation in Guianese Arawak Lokono;
 3:00 Sidi Facundes *Universidade Federal do Pará* Negation in Apurinã (Arawak);
 3:30 Christopher Ball *Dartmouth* Verbal category and speech act function in Wauja (Arawak) negation;
 4:00 Michael Galant *California State University Dominguez Hills* Negation in San Juan Yae Zapotec.

Sunday, January 10th Morning**Morphology**

- 9:00 Louanna Furbee *University of Missouri* Status markers distinguish independent from conjunct verbs in Tojol-ab'al (Mayan);
 9:30 Tatyana Slobodchikoff *University of Arizona* Hopi suppletion: A phase-theoretic account;
 10:00 Alice Lemieux *University of Chicago* A compositional approach to bipartite verbs in Washo;
 10:30 George Aaron Broadwell *University at Albany, State University of New York* Incompatible grammars: Revising our understanding of Timucua morphosyntax.

Areas/Contact/Variation

- 9:00 Ryan Denzer-King *Rutgers* Reduplicated animal names in the Plateau linguistic area;
 9:30 Yuni Kim *University of Manchester* Comparing Mesoamerican areal features in two varieties of Huave;
 10:00 Daniel J. Hintz *SIL International* Auxiliation in Quechua: The role of contact within evolution;
 10:30 Erin Debenport *UCLA/Uchicago* Tense/aspect use in Tiwa pedagogical "dialogues".

CORRESPONDENCE

Dear Members,

It is useful to remember scholars who pioneered in linguistic studies. We believe junior scholars will be interested in the accomplishments and lives of linguists who worked with languages of the Americas in earlier eras. We asked for correspondence about Floyd Lounsbury, a decade after his death, and are appreciative that a number of Professor Lounsbury's former associates came forward. There seems to be agreement that this essay, generously provided by Wallace Chafe, sums it up for those who knew Dr. Lounsbury.

Remembering Floyd Lounsbury

The following was presented at the Linguistic Society of America annual meeting in Los Angeles, January 1999.

The people who know the most about Floyd Lounsbury's legacy belong to three main groups: specialists in Iroquoian linguistics, anthropologists and others who are interested in kinship systems, and students of Mayan writing. I think his work would be better known to all linguists if the limelight hadn't shifted so unforgettingly to generative grammar during the 1960s. That development ran parallel to an especially formative period of Lounsbury's career, and it was something he was never a part of. He was to some extent insulated from it by his home base in an anthropology department, which provided a place where he could pursue his interests as he wished. I sometimes find it an interesting although futile mental exercise to try to imagine what linguistics would be like today if the generative paradigm hadn't taken over the field at a time when Lounsbury and others were poised to contribute so much to it. I'm sure his work would be better known to a larger audience, and it's quite possible that he would have expanded it in other directions.

Let me sketch a few facts about Lounsbury's life and career before I say more about his contributions to linguistics and anthropology. He was born and grew up on a farm in Wisconsin. He once told me that his life as a child was a particularly happy one. His parents, however, were religious fundamentalists, and his early acceptance of Darwinism set him at odds with their thinking in ways that always bothered him. He was a college student at the University of Wisconsin in Madison, where he majored in mathematics, a subject that must have appealed to his lifelong interest in formal systems, although later those systems became less abstract as he immersed himself, first, in Iroquoian morphology, then in kinship terminology, and then in the decipherment of a writing system.

Lounsbury's life would have turned out quite differently if it weren't for the fact that a member of the Wisconsin faculty during part of his undergraduate years was Morris Swadesh, who was able to obtain money from the depression-era Works Projects Administration to conduct what was called the Oneida Language and Folklore Project. The Oneida of Wisconsin were a Northern Iroquoian group that migrated to Wisconsin early in the 19th century. In the 1930s many of them were still actively speaking their language. Although

Lounsbury was still only an undergraduate, Swadesh chose him to conduct the WPA project, and during 1939 and 1940 Lounsbury taught some younger Oneida men to write their language, using an orthography he and Swadesh worked out, and their Oneida students used that training to collect stories that were dictated by older speakers who were still familiar with native traditions. It's fair to say that the materials collected in that project became, through Lounsbury's analysis of them, the underlying database for all subsequent work on Iroquoian languages.

He got his undergraduate degree in 1941, and stayed another year in Madison with the intention of acquiring an MA, and in fact he wrote an MA thesis on Oneida phonology. But as happened to most young men at that time, further progress in the direction his career was taking was interrupted by World War II, during which he served in Brazil as a meteorologist for the U.S. Army Air Force. He learned Portuguese then, and interacted with local Brazilians to the extent that he achieved a reputation among some of his buddies as a 'geek-lover.' Much later he profited from knowing Portuguese when he and his wife Masako enjoyed vacation trips to Portugal. After the war he revisited Brazil to do fieldwork with two Amazonian languages, Bororo and Terena.

When he was separated from the army, he seriously considered making a career of meteorology, being torn between that field and the interest in linguistics that had been stimulated by his work with the Oneida. He was finally tipped in favor of anthropological linguistics by the offer of a fellowship from the Rockefeller Foundation to study in the Department of Anthropology at Yale. He got his Ph.D. there in 1949, with a dissertation that was published in 1953 under the title *Oneida Verb Morphology*. In it he set forth the intricate structure of Oneida verbs in a way that hadn't been done previously for any Iroquoian language. Both the analytic framework and the terminology he established became the basis for all subsequent work on languages of that family. *Oneida Verb Morphology* became the bible of Iroquoian linguistics.

Without any hiatus he was hired as a faculty member in the department where he had been a graduate student. He taught in the Yale Anthropology Department for thirty years, from 1949 until his retirement in 1979. I won't list the various honors and awards he received during that period except to mention his election to the National Academy of Sciences in 1969, and his receipt of an honorary LL.D. from the University of Pennsylvania in 1987.

Lounsbury published what might be regarded as his most general ideas on the nature of language and on linguistic methodology during the 1950s and early 1960s. That was a time when the most burning question in linguistics was what to do about meaning. Bloomfield thought that a full treatment of meaning depended on knowing everything about everything, and yet Bloomfield himself was able to come up with satisfying semantic analyses in restricted areas where his own paradigm could be followed. The trend among at least some of the so-called Post-Bloomfieldians, who certainly weren't a homogeneous bunch, was to steer as clear of semantics as they could, relying at most on decisions of whether two particular forms did or didn't have the same meaning. Zellig Harris went so far as to hope that coherent

analyses could be based on the distribution of forms alone, so that all appeals to meaning could be circumvented. Although Lounsbury was at that time committed to the major features of post-Bloomfieldian methodology, having been influenced by Freeman Twaddell at Wisconsin and by Bernard Bloch and others at Yale, he was pleased to discover an area of semantics where that framework could be applied in a rigorous way, specifically to the meanings of kin terms.

Between 1956 and 1968 he published five elegant articles on kinship analysis, from Pawnee to Seneca, to Crow and Omaha, to the Trobriand Islands, and to early Latin. In those works his approach to semantic analysis paralleled the analysis of phonemes into distinctive features. He thought of the maleness of a father or uncle, for example, as a semantic feature that was analogous to the phonetic feature of voicing that was observable in a consonant like D or G. He was interested, too, in what kinship systems said about a culture's larger patterns of social organization. His kinship studies were central to the development of what came in the 1960s to be called ethnoscience. It fit the biases of the time that Lounsbury steered clear of less rigorous psychological interpretations, for example the question of what father might mean beyond a father's sex, generation, and degree of collaterality. He distrusted, or at least avoided, more subjective interpretations of kinship relations, and I know that he was unhappy with the culture and personality trend of 1930s anthropology. His semantic analyses, in short, pushed the structuralist paradigm as far as it could go while still maintaining a commitment to public and replicable observations- in this case observations of genealogy and the language associated with it.

With hindsight, one might say that such analyses were wholly valid and stunningly elegant, while at the same time they weren't by any means the whole story. I'm thinking in part of the deeper meanings of kinship relations, but especially of the application of this kind of componential analysis to other areas of human experience. The fact that kinship was amenable to such analyses produced for a while in the 1960s an optimism that was never fulfilled, when other parts of human life and experience turned out to be not so neatly organized. So far as semantic analysis is concerned, then, Lounsbury deserves special credit for pushing it as far as the methods of formal structural analysis could take it. Certainly it would be irresponsible today to undertake any study of a kinship system without building on Lounsbury's work.

During the period in which he was deeply engaged in these kinship studies, he hardly gave up his interest in Iroquoian linguistics. After the war he had continued to work not only with Oneida but also to a greater or lesser degree with all the Iroquoian languages that were still spoken. He spent considerable time with Tuscarora, Mohawk, and later Cayuga, less time with Onondaga and Seneca, but he also did substantial fieldwork with the one Southern Iroquoian language, Cherokee, whose phonological patterns he worked out in detail, including the origin of Cherokee tones. Many of us who knew him later were treated to stimulating oral explanations of Cherokee and its place in comparative Iroquoian, and one of my regrets has been that he never got around to publishing what he knew about that language.

At one time Lounsbury envisioned a full-scale treatment of Iroquoian comparative linguistics, on the model of comparative Indo-European. He must have had that in the

back of his mind when he encouraged Yale graduate students in both anthropology and linguistics to enter the Iroquoian field. Those who produced dissertations under his guidance included, in roughly chronological order, me with Seneca, Paul Postal with Mohawk, Marianne Mithun with Tuscarora, Hanni Woodbury with Onondaga, and William Cook with Cherokee. Another Yale student, Clifford Abbott, although his dissertation was on another topic, has since made a career of carrying on Lounsbury's work with the Wisconsin Oneida. For several years before his death Lounsbury worked closely with another Yale student, Bryan Gick, on Oneida and the analysis of an Oneida text, which Gick published jointly as the last work with Lounsbury's name as an author. His influence extended beyond Yale to affect fundamentally the work of Karin Michelson on Oneida and Mohawk, Michael Foster on Cayuga, John Beatty and Nancy Bonvillain on Mohawk, Blair Rudes on Tuscarora, and Janine Scancarelli on Cherokee.

Not long after its beginning in 1945, Lounsbury became a faithful and important contributor to the annual Conference on Iroquois Research, held in New York State every October, which has continued as a major forum for discussions of Iroquois research. When the format of the conference wasn't leaving enough time for discussions of linguistic detail, Lounsbury came up with the idea of an extra day for linguistics that would precede the main conference, and for several years he not only organized that pre-session, but even brought food and drinks from New Haven to sustain those who participated. That kind of helpfulness and supportiveness of students and colleagues was something we remember best about him, and one of the reasons we remember him so fondly.

To use myself as just one example of his influence, I can say that my entire professional life, and even my personal life, has taken the course it has because of Lounsbury. It was he who suggested that I work on Seneca for my dissertation. It was he who so kindly drove me from New Haven to Albany to meet the then director of the New York State Museum, William Fenton, who in turn employed me as a fieldworker both before and after I completed my dissertation. During that fieldwork Lounsbury visited me several times on the Cattaraugus Reservation and suggested by example how I could do what I was doing more effectively. On his first visit he happened to arrive just as, quite accidentally, I was asking my consultant how to say 'uncle'. He proceeded to treat me to an hour lecture on the intricacies of the Seneca kinship system. He lost no time in making contact with the Seneca longhouse community, above all with Solon Jones, the principal longhouse speaker, from whom he recorded and transcribed several personal accounts. Mr. Jones subsequently became my principal consultant on that reservation. I can't resist mentioning that without Lounsbury, I wouldn't have met my wife. This last influence may go beyond what he contributed to other people's lives, but his friendship and support did extend intellectually and personally to many others.

At several points in his career, Lounsbury developed a passionate interest in a particular area of scholarship, learned everything he could about it, and then employed his impressive intellect to increase our understanding of whatever it was. His first and most enduring passion was Iroquoian linguistics, extending from 1939 until his death in 1998, a period of 60 years. It was a subject in which he found

analysis and insightful academic writing. His discussion of agent- and patient-oriented stems in his first Lushootseed text collection (1996, see above) is another.

It is indeed a hallmark of Thom's work that he always combined pedagogical usefulness with academic rigour, and that his scholarly contributions remain accessible even to undergraduate students without losing any of their theoretical depth, while his pedagogical work never suffered from an ill-advised attempt to popularize (and trivialize) his writing style. As such he was a teacher in the purest and best sense of the word. The students at the University of Victoria, where he taught from 1968 to 2000 were very lucky to have him as their teacher and mentor. Amongst his many students, Thom earned a reputation for generosity and fairness. Ever-willing to share his experience and wisdom, he was also ever-willing to share (even give away) the data he had collected and his insights on it with the next generation of academics. His attitude towards students' work was always supportive, even on those occasions where their ideas were at odds with his own, and more than a few current researchers in Northwest and other languages owe their success to Thom's guidance, equanimity, and forbearance.

Thom's intellectual talents were more than matched by his emotional and moral qualities, and I have rarely if ever met a more generous and caring individual in my life. I remember with particular fondness his moral support during the years 1985 to 1989 when my family and I lived in Victoria, B.C., and long-term jobs in linguistics had basically dried up. Not only was Thom there always with genuine concern, heartfelt words, and useful advice, but he also offered to help us out financially for as long as it would take for me to find a decently paying job. (Fortunately I did not have to take him up on his offer, due to the fact that I obtained an appointment at First Nations University of Canada in 1989, but Thom's generosity allowed me to coin the term "Hessian loan" for what is in fact an outright monetary gift).

Finally, and most poignantly, I should mention the exemplary courage with which Thom faced his final, difficult years when he was stricken with cancer. It is a source of profound consolation to his many friends that during this period he was supported and cared for by his long-time partner Rob Taylor in a manner that we all wish for, should we have to face the ordeal that Thom did. We can be grateful that Thom was accorded as much love and compassion as he always devoted to others, and that his end was peaceful. We shall reward his kindness with the sweetness of our memories of him. As a linguist he was superb, as a human being he was sublime.

Jan van Eijk

Department of Indian Languages, Literatures and Linguistics
First Nations University of Canada

[Thanks are due to David Beck (*University of Alberta*) and Leslie Saxon (*University of Victoria*) for providing some of the personal memories and biographical details in this obituary.]

NEWS AND ANNOUNCEMENTS

The 41st Algonquian Conference

The 41st Algonquian Conference is being held at Concordia University in Montreal, Quebec from Thursday, October 29 to Sunday November 1st, 2009.

The conference is an international meeting for researchers to share papers on Algonquian peoples, the largest First Peoples group in Canada. Fields of interest include anthropology, archaeology, art, biography, education, ethnography, ethnobotany, folklore, geography, history, language education, linguistics, literature, music, native studies, political science, psychology, religion, and sociology.

The Conference will open on the evening of Thursday, October 29 with a welcome cocktail. Regular conference sessions will take place from Friday morning to Sunday noon.

To contact the Organizing Committee/Comité organisateur:

Organizing Committee/Comité organisateur
40th Algonquian Conference/40e Congrès des Algonquinistes
c/o John D. Nichols
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jdn@umn.edu
<http://supportservices.concordia.ca/nativecentre/dev/spotlight.php>

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Call for Publication Papers for *Romanitas*- April 2010

Issue will feature language revival, preservation, and bilingualism where indigenous language affected by Romance language hegemony is a factor.

Topic: Language preservation, rescue, and revival. The deadline for submission is November 30, 2009.

Today many languages are in danger of disappearing from the face of the earth (Nettle, 2000). Due to the increasing power of a small number of languages spoken by large groups with social prestige or control of economic resources, "smaller" languages are vanishing at a rapid rate. Crystal (2000) estimates that only 600 of the 6,000+ languages in the world will survive the threat of extinction. Language death detaches people from their cultural heritage and leads to loss of community identity. The dominant culture is also deprived of the diversity that is the foundation of human cultural creativity, knowledge, and change (Dalby, 2003; Harrison, 2007).

Fortunately, linguists, anthropologists, sociologists, folklorists, indigenous leaders, and others are rising to the challenge and fomenting projects to reverse language decline (Hinton & Hale, 2001).

There are projects all around the world dedicated to raising language awareness in endangered speech communities, documenting languages that are on the verge of disappearing, facilitating language reacquisition and revival, and supporting local efforts to establish bilingual programs, literacy programs, and other forms of language rescue.

Romanitas is a multilingual, peer-reviewed, online academic journal based at the University of Puerto Rico. It is dedicated to the study of Romance languages, literatures, and cultures. Its April 2010 special issue (which will also be published in traditional printed format) seeks to collect articles reporting on language preservation and revival projects in speech communities where a Romance language is a factor (e.g., South America, Central America, North America, the Caribbean, Europe, the Philippines, North Africa, etc.). The language that is being rescued may be a Romance variety or an indigenous language that is threatened by a hegemonic Romance language.

Articles should be written in Spanish, French, Portuguese or English. Please send contributions (no more than 30 pages including bibliography and appendices) in electronic form to

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Call for Papers for Amazonicas III in Bogotá, April 2010

The Universidad Nacional de Colombia at Bogotá announces: Amazonicas III: Phonology and Syntax, to be held Apr 19-24, 2010.

Submission Deadline: December 1, 2009

The focus topics of this meeting are:

- 1) The phonetics and phonology of laryngeal features (coordinators: Leo Wetzels, Elsa Gomez-Imbert, Frantomé Pacheco);
- 2) Valency increasing strategies (coordinators: Francesc Queixalós, Ana Carla Bruno);
- 3) Lexical categorization (coordinators: Elsa Gomez-Imbert, Ana María Ospina Bozzi);
- 4) The expression of spatial notions (coordinators: Ana María Ospina Bozzi, Elsa Gomez-Imbert);
- 5) Valency increasing mechanisms in Arawakan languages (coordinators: Françoise Rose, Frank Seifart, Lev Michael).

The first four topics are opened to all Amazonian languages, the last one is devoted to the Arawakan family. Future meetings will always include, besides thematic sessions on Amazonian languages, a workshop centered on a specific language family.

Submission of Abstracts:

Anonymous abstracts (max 200 words) should be sent to the corresponding thematic coordinators before 1st December, 2009. Please send a separate attachment, copied to amazonIII_fchbog@unal.edu.co with your name, institutional affiliation and contact details. You may submit more than one proposal.

Dr. Alicia Pousada (English Department, UPR, Río Piedras) at: pousada.a@ gmail.com. Manuscripts should include an abstract in the language of the article plus another in one of the other languages of publication. Authors should follow the *Romanitas* style protocol which can be found at: <http://humanidades.uprrp.edu/romanitas/english/style.html>

Crystal, D. (2000). *Language Death*. Cambridge: Cambridge University Press.

Dalby, A. (2003). *Language in Danger: The loss of linguistic diversity and the threat to our future*. New York: Columbia University Press.

Harrison, K. D. (2007) *When Languages Die: The extinction of the world's languages and the erosion of human knowledge*. New York and London: Oxford University Press.

Hinton, L. & Hale, K. (Eds.). (2001). *The Green Book of Language Revitalization in Practice*. San Diego: Academic Press.

Nettle, D. & Romaine, S. (2000). *Vanishing Voices: The extinction of the world's languages*. Oxford: Oxford University Press

Notification of acceptance: 1st January, 2010.

Thematic Information:

1. The phonetics and phonology of laryngeal features

In the indigenous languages of South-America, the features that specify the glottal states of sounds (voice [+/- voice], aspiration [+/- spread glottis], glottalization [+/- constricted glottis]) often interact with other features. For example, glottalization may cause a creaky voice realization of contiguous vowels, implosivization or (pre)nasalization are often seen in combination with voicing, voicelessness of onsets or codas may restrict the number of contrastive tones in a syllable etc. Similarly, from a diachronic perspective, glottalization may lead to a creaky voice opposition in vowels (or both), aspiration may devoice consonants and vowels, prenasalized consonants may develop into a series of plain nasal consonants, glottalization and aspiration as well as voicing may lead to tonal oppositions. In a context where the theoretical status of tone features is under debate (see the conference *Tones and features*, in honor of G. Nick Clements, Paris, 18-19 June 2009), the synchronic interaction processes of phonological tones with laryngeal features observed in several Amazonian languages is of great relevance for this debate. Also important is the fact that laryngeal features may present a strong tendency to function as prosodic features, as tones do, and may be used as devices to identify morphemic classes. The phonological session of the conference welcomes papers that deal with the phonetics and phonology of laryngeal features and tone, from a synchronic or diachronic perspective. Submissions may address interactions of the kind exemplified above, but may also study different kinds of problems related to glottal features.

Anonymous submissions should be sent to:
Leo Wetzels wlm.wetzels@let.vu.nl

and Elsa Gomez-Imbert gomezimb@univ-tlse2.fr.

Keynote speaker: Larry Hyman, University of California at Berkeley.

2. Valency increasing strategies

The languages of the Americas are rich and diverse with regard to the two main mechanisms for valency increasing, i.e. causative and applicative (see Shibatani 2002, and Craig & Halle 1988, respectively). The Amazon is no exception in this respect, and in fact, in this area, constructions such as the comitative causative are found particularly frequently (Rose & Guillaume, forthcoming). We propose to collect original Amazonian data with respect to valency increasing, and discuss the question of how the languages of this region contribute to the knowledge of these mechanisms at the general typological level. Below we supply a few more specific topics that would be interesting to address in submissions and during the discussions. At first sight, causative and applicative do not have much in common besides the introduction of a new central participant in the conditions of existence described by the predicate. In languages in which there is a clear hierarchy of grammatical relations, this new participant usually enters the scene through the top (subject) in the causative, and through the bottom (object) in the applicative. Both, however, have a similar effect on the object position, since the latter should host the participant that is thereby being demoted (in the case of the causative) or promoted (for the applicative): In verbs with a single argument the object position is created, whereas in verbs that allow two object slots this brings about a competition between the participant originally occupying the object position and the demoted / promoted participant.

On more formal grounds, it will be useful to test the idea that a verb derived by an increase in valency cannot take more core arguments than the maximum allowed by the non-derived verbs in the lexicon (Haspelmath & Müller-Bradey 2004). For example, a language without three-place verbs would not retain more than two arguments in the applicative or causative of a two-place verb. The most interesting aspect of the morphosyntax of causatives is the fate of the causee. Usually, languages choose between two basic strategies, which we can refer to as 'leap-frog' and 'push-chain'. The first, attested in a way by Émérillon and clearly identified long ago by Comrie (1974) in French, Turkish and other languages, leads the causee, deprived of its subject position, to take the first free position in a descending hierarchy of grammatical relations ((subject >) direct object > indirect object > adjunct). The second, exemplified by Sikuaní, invariably forces the causee to take the direct object position, while the participant that happened to be there moves to the indirect object position. A three-place causativised verb should relegate an original indirect object to an adjunct role. This game of musical chairs in which the causative and the applicative engage has an effect on case as well as on grammatical relations, and if a zone of objects is created as a consequence of it, the result in terms of ranking should be checked for both domains: The Korean causative creates a double accusative but not a double object,

since only one has the syntactic properties of the object of a divalent verb; the Bantu applicative results in two objects whose hierarchy varies following the syntactic test we perform (passivization and so on) on the applicative construction."

Several semantic subtypes of causative can co-occur in one and the same grammatical system. The most common are the direct type - make X VRB - the inductive - have X VRB - the permissive - let X VRB - the assistive - help VRB X - and, as we have seen, the comitative - have X VRB while VRBing oneself. Often, these types make use of different formal material and rely on subtle distinctions involving a difference in the controlling capacity of the causer and the causee. Recent Tupi-Guarani studies have shown that the well-known use of two different constructions depending on the valence of the causativised verb does not rest, at least in certain languages, on the formal category of valency, but is instead dependent on the semantic clue of degree of agentivity retained by the causee. This could shed light on an affinity often observed cross-linguistically between the direct type of causative and single-argument verbs. The applicative is commonly used to bring closer to the center of the scene a participant whose semantic role, given a particular verb, forces it to surface as an adjunct. A human entity, especially a speech act participant, indirectly affected by or interested in the situation described, is the ideal candidate for applicative promotion, but other roles are also eligible, such as instrument or location.

On the diachronic side, the causative generally displays a stage on the axis of grammaticalization that goes from a bi-propositional construction where the main lexical verb is the non-finite complement of a causal verb of the type make - a periphrastic causative - up to a single propositional construction marking causation by a mere affix. The semantics described above can take advantage of this formal difference when the latter is present in one single language. Applicative morphemes often involve forms akin to adpositions, and less commonly, etc. The morphology of the applicative, as we know, results from a kind of incorporation, often involving adpositions, and less commonly verbs or even nouns (Baker 1988). Depending on the developmental diachronic stage of grammaticalization, the etymology of the applicative morpheme is more or less transparent. Because grammaticalization only represents the initial part of the axis of semantic demotivation that a given element undergoes, the process can extend up to lexicalization.

Anonymous submissions should be sent to:
Francesc Queixalós qxls@vjf.cnrs.fr
and Ana Carla Bruno abrundo@inpa.gov.br .

- Baker, M. (1988). *Incorporation. A Theory of Grammatical Function Changing*. Chicago and London: The University of Chicago Press.
- Comrie, B. (1974). 'Causatives and universal grammar'. *Transactions of the Philological Society*, 1-32.
- Craig, C. & Hale, K. (1988). 'Relational preverbs in some languages of the Americas: Typological and historical perspectives'. *Language* 64, 312-344.
- Haspelmath, M. & Müller-Bradey, Th. (2004). 'Valency change'. Booij, G. & Lehmann, C. & Mugdan, J. (eds.)

Morphology: A Handbook on Inflection and Word Formation. vol. 2. (Handbücher zur Sprach- und Kommunikationswissenschaft) Berlin: de Gruyter, pp. 1130-1145.

Shibatani. M. (ed.), (2002). *The grammar of causation and interpersonal manipulation* Amsterdam/Philadelphia: John Benjamins.

3. Lexical categorization

In a typological perspective, the identification of universal lexical categories is problematic. In Amerindian languages, the universal status of noun and verb is already difficult to establish (see Lois & Vapnarsky 2006 for a synthesis). Still more problematic is the universality of adjectives. For Dixon (2004), adjectives are a universal part of speech, while for Palancar (2006) and several authors in the Lois & Vapnarsky volume, adjectives are not an independent lexical class. We wish to explore more deeply the expression of property/quality concepts in South-American languages, mainly the phonological, morphosyntactic, semantic and pragmatic criteria that contribute to their identification as a class. We are particularly interested in the contribution of phonological criteria such as prosodic minimality, tonal or accentual specification, to the identification of lexical categories.

Anonymous submissions should be sent to:

Elsa Gomez-Imbert
gomezimb@univ-tlse2.fr and Ana María Ospina
amospinab@bt.unal.edu.co.

Keynote speaker : Valentina Vapnarsky, CNRS-EREA, Paris.

Croft, William. "Parts of Speech as language universals and as language-particular categories." pp. 65-102. In: Vogel & Comrie (eds.). *Approaches to the typology of world classes*. Serie: *Empirical approaches to language typology*; 23. Berlin: Mouton de Gruyter, 2000.

Haspelmath, Martin. "Pre-established categories don't exist: Consequences for language description and typology." *Linguistic typology* 11 (2007).

Hengeveld Kees. 2005. "Parts of speech." In: Anstey & Mackenzie (eds.)

Crucial readings in functional grammar. Berlin, New York. Mouton de Gruyter. pp. 79-106.

Hopper, Paul and Sandra Thomson. "The Discourse Basis for Lexical Categories in Universal Grammar." *Language*, Vol. 60, No. 4 (Dec., 1984), pp. 703-752.

Langacker, Ronald W. "Nouns and Verbs." *Language*, Vol. 63, No. 1 (Mar., 1987), pp. 53-94.

Dixon, R. M. W. 2004. "Adjective classes in typological perspective." In R. M. W. Dixon and A. A. Aikhenvald (eds.) *Adjective classes A cross-linguistic typology*. OUP.

Lois Ximena, Vapnarsky Valentina (eds). 2006. *Lexical categories and root classes in Amerindian Languages*. Bern: Peter Lang.

4. Expression of spatial notions

In South American languages, motion and location as co-events or associated motion are expressed using different

strategies which include verbal serialization or composition (tatuyo, barasana, yuhup, hup), auxiliariation (sikuani), directionals and/or locatives affixation, associated motion, adverbial adpositions etc. We propose first a general exploration of the many ways of expressing equivalent spatial notions in languages appealing to the strategies previously mentioned. Second, we are particularly interested in their codification through serial verb constructions, a device recently identified as recurrent in several Amazonian languages. Third, given that the series in this area are frequently of the contiguous and incorporating type, their status as either series or compounds is a matter of debate we would like to pursue in this meeting.

Anonymous submissions should be sent to:

Ana María Ospina
amospinab@bt.unal.edu.co and Elsa Gomez-Imbert
gomezimb@univ-tlse2.fr.

Keynote speaker: Antoine Guillaume, CNRS & Université Lyon 2.

Aikhenvald, Alexandra Y., Dixon R. M. W. (eds.). 2006. *Serial verb constructions. A cross-linguistic typology*. Oxford: Oxford University Press.

Crowley. 2002. "Linguistic Typology and Serial Verbs." In: *Serial verbs in Oceanic: a descriptive typology*. Oxford University Press.

Durie, Mark. 1997. "Grammatical structures in verb serialization." In: Alsina Alex, Bresnan Joan & Sells Peter (eds) *Complex Predicates*. CSLI Publications, pp. 289-354.

Guillaume, Antoine. 2006. "La catégorie du 'mouvement associé' en cavineña: apport à une typologie de l'encodage du mouvement et de la trajectoire." *Bulletin de la Société de Linguistique de Paris*, 101:1, pp. 415-436.

Talmy, Leonard. 2003. "Lexicalization patterns." pp. 21-146. In: *Toward a Cognitive Semantics. Volume II: Typology and Process in Concept Structuring*. Cambridge (Massachusetts), London (England): The MIT Press.

Senft, Gunter. 2004. "What do we really know about serial verb constructions in Austronesian and Papuan languages?" In : Bril Isabelle & Ozanne-Rivierre Françoise, eds., *Complex predicates in Oceanic languages*: 49-64. Mouton de Gruyter.

5. Valency increasing strategies in Arawakan languages

In order to trigger comparison among Arawak languages and to foster tighter cooperation among specialists of the family, we invite abstracts for papers on valency-increasing devices in Arawak languages. Arawak languages are known for displaying a great variety of morphological valency-increasing devices, especially causatives and applicatives (Wise 1990; 2002; Aikhenvald 1999; Payne 2002). Surprisingly, several of them can sometimes occur simultaneously on the same root. Interesting points to examine concern the form, position, and origin of the markers, their relation with thematic syllables, transitivizers, so-called "attributives" and word-class changing derivations. The following parameters are particularly worth looking at for causatives: compatibility with root transitivity and semantic type of causation (direct, indirect, coercitive, sociative – according to the involvement of the causer), and

for applicatives: semantic type (thematic role of the applied object). The possibility for a verb root to take several such markers could also be investigated. We welcome initial descriptions of valency-increasing devices in underdescribed Arawak languages, as well as in-depth studies of individual devices, and comparative papers. Papers may be presented in English, Spanish, or Portuguese.

Anonymous abstracts should be sent to:
Francoise.Rose@univ-lyon2.fr

Aikhenvald, A., 1999, "The Arawak language family", in *The Amazonian languages*, R. M. W. Dixon and A. Aikhenvald (eds), Cambridge University Press, Cambridge, pp. 65-106.

Payne, D., 2002, "Causatives in Asheninka", in *The Grammar of Causation and Interpersonal Manipulation*, M. Shibatani (ed), John Benjamins, Amsterdam, pp. 485-505.

Wise, M., 1990, "Valence-Changing Affixes in Maipuran Arawakan Languages", in *Amazonian Linguistics, Studies in Lowland South American Languages*, D. Payne (ed), University of Texas Press, Austin, pp. 89-116.

Wise, M., 2002, "Applicative affixes in Peruvian Amazonian Languages", in *Current studies on South American Languages*, M. Crevels, S. Van de Kerke, S. Meira and H. Van der Voort (eds), CNWS Publications, Leiden.

The first call for papers is underway; you can find the call at:
<http://www.humanas.unal.edu.co/amazonicas3>

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Call for Papers- Conference on Endangered Languages and Cultures of Native America at the University of Utah

Dates: April 9-11, 2010. Abstracts deadline: Jan. 20, 2010

Papers or posters or discussion sessions are invited on any aspect of American Indian languages, in particular on language documentation or language revitalization. American Indian participants are especially invited and encouraged to come.

Papers are 20 minutes each in length, with an additional 10 minutes for discussion. Proposals for discussion sessions should specify which person or persons will lead the discussion, and what the proposed topic/question for discussion is.

Papers and posters can be presented in English or Spanish; abstracts can be submitted in English or Spanish. There will be some Spanish language sessions, and those working with indigenous languages of Latin America are encouraged to come and participate.

Habrán algunas sesiones en español, y por eso se invitan ponencias y ‘posters’ en español; los abstractos también

pueden ser entregados en español. Son muy cordialmente invitados todos los que trabajan con lenguas indígenas de América Latina.

Abstract guidelines: Abstracts, no longer than 300 words (a paragraph or two will do), should include paper title, name of author(s), affiliation. To submit an abstract, go to

<http://linguistlist.org/confcustom/CELCNA2010>

The Program Committee will announce results about Feb. 5.

You can visit the University of Utah’s, Center for American Indian Languages at: <http://cail.utah.edu/>

Editor’s Note: At this website, one finds a Certificate credential program in language revitalization, also.

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Maya Meetings, 2010: Early Iconography and Script

March 16-19, 2010

Casa Herrera

Antigua, Guatemala

The Maya Meetings bring scholars and interested individuals together once a year to study and explore the richness of ancient Maya art, archaeology, and writing. Since their inception in 1977, the Maya Meetings have featured lectures, *fora*, and research workshops, many geared to the study and learning of ancient Maya hieroglyphs. The entire event is designed to foster an open and experimental atmosphere promoting collaboration between professionals, students, and all interested people, including the significant involvement of modern Maya.

In 2010 we begin a whole new chapter of the Maya Meetings by taking them to Antigua, Guatemala. Beyond that the conference will alternate each year between Austin and Antigua. In this way we can foster more communication and interaction with scholars, students, and enthusiasts in the Maya world. The 2010 Maya Meetings will take place at UT-Austin’s new academic and conference Center for Mesoamerican studies, the Casa Herrera, a beautifully restored 17th-century mansion located near the center of Antigua, Guatemala’s colonial capital. The Casa Herrera is a new research, conference, and teaching facility operated by the Department of Art and Art History at the University of Texas at Austin in collaboration with the Fundación Pantaleón.

The 2010 Maya Meetings will offer a combination of learning workshops and academic lectures. Three workshops focusing on hieroglyphs and iconography will run for four days from March 16 through 19, accompanied by two courtyard lectures during each evening. The topic of the 2010 Maya Meetings will focus on new developments in the study of Early Maya iconography and writing, focused on the sites of Kaminaljuyu, Takalik Abaj, Izapa, San Bartolo and others.

student’s choice with a native speaking tutor. Intermediate students will study specific topics drawn from Older and Modern sources, using Náhuatl as the sole language of class discussion, and continue to work with individual tutors. Advanced students will design and implement a research project in collaboration with the native speaking tutors, and will write a short paper in Modern Náhuatl.

Funding availability: CLAIS and its partners make every effort to ensure that financial constraints are not an obstacle for participating in the Summer Nahuatl Language program. Financial aid is available to graduate students in the form of FLAS fellowships through your own institution or CLAIS at Yale. Deadline for CLAIS FLAS applications is February 26, 2010. Undergraduates may be eligible for partial scholarships.

For more information, please contact Jean Silk Assistant Chair, Council on Latin American and Iberian Studies, Yale University at jean.silk@yale.edu or by phone at 203/432-3420 or John Sullivan at idiez@me.com or by phone at +52 (492) 925-3415 or go to: <http://www.yale.edu/summer/>

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Bulletin by the *Gesellschaft für bedrohte Sprachen*

For members who may wish to read bulletins of the *Gesellschaft für bedrohte Sprachen e.V.*, you will find them at: http://www.uni-koeln.de/gbs/e_index.html
Bulletin #15 (2009) contains a write-up on Desano.

MEDIA WATCH

***The Linguists* appeared on PBS- can be streamed**

Professor David Harrison (Swarthmore College) and Gregory Anderson (Founding Director, Living Tongues Institute for Endangered Languages) helped create, and appear in this film. Languages featured in the film include: Chemehuevi (Arizona) five known speakers; Kallawayá (Bolivia) less than 100 speakers, and considered to be exclusively a male ritual language; Chulym (Siberia); and Sora (India). A number of informative shorter clips follow the one-hour film online.

The film can be streamed at:
<http://www.babelgum.com/thelinguists>
A DVD can be purchased at:
<http://www.thelinguists.com/dvd>

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Language-Learning Tools for Nintendo™, iPhone™ and iPod™: Cherokee Basic and iRez Language Pal software applications are available

Story excerpted from *American Indian Report*
Author: Michelle Tirado August 18, 2009

Hand-held video games, iPhones and iPods are the top toys of today’s kids, and they spend hours and hours every day on them. But, just as one Native American-owned company has figured out, interactive gizmos can also be great language-learning tools.

This summer, Banning, Calif.-based Thornton Media introduced its Language Pal, software that can program an indigenous language onto Nintendo DSi hand-held consoles and the first ever Native American language iPhone/iPod app.

Thornton Media believes that teaching the youth is one key to preserving a tribe’s language. And what is a good way to engage the youth? Don Thornton, president of Thornton Media and (who is) Cherokee, said, “Kids nowadays are growing up with hand-helds, computers, broadband internet. They don’t know anything else.”

Language Pal can program audio recordings in multiple dialects from multiple speakers, as well as electronic flashcards and multiple-choice games. It has a searchable database that can store tens of thousands of audio files. The software is not an official Nintendo title, rather it’s a “homebrew” software created by an authorized Nintendo developer.

The iPod/iPhone app, available at iTunes for \$9.99, is called Cherokee Basic. It includes 467 audio files by native Cherokee speakers (Oklahoma dialect); 84 separate Cherokee alphabet audio files; professionally recorded lessons; a zoomable syllabary chart; phonetic spelling; and Unicode fonts.

Two tribes, the Eastern Band of Cherokee in North Carolina and the Nez Perce in Idaho, have already decided to use the Language Pal for Nintendo DSi. Angel Sobotta, grant administrator and language coordinator for the Nez Perce, said the consoles were programmed in July so that they could be used during the 10th Annual Cultural Camp in Wallowa, Ore., which ran in Aug. for 7th-12th graders and 3rd-6th graders.

The camp’s theme this year was “Kiwwiwil’ec hiiwes niimiipuum tim’neenm luk’uupin,” translating to “The drum is the heartbeat of our people.” Campers learned about the traditional Niimiipuu song along with dancing and drumming. They also get a CD and accompanying workbook full of words to learn.

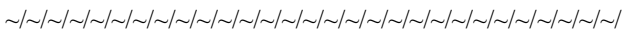
The Cherokee iPod/iPhone app is the only one that Thornton Media will sell. The company does not want to exploit tribal languages in any way, Thornton said. It developed the app because he is Cherokee (three of the five speakers on the app are his relatives).

A tribe, however, can hire the company to develop an app, costing about \$12,000. The tribe, Thornton said, can distribute it any way it wants, whether it is selling it or giving it away for free on iTunes or through a limited in-house distribution. “Most tribes are not going to want to put it out there for everybody. Most will only want to make it available to tribal members,” he said.

The Language Pal for Nintendo DSi costs about \$12,000 also, requiring a minimum order of 20 consoles and coming with on-site training. Thornton said that in another year or so it plans to offer the DSi to people who just want one console. It would cost about \$500, but the training would be delivered via video online.

“Our whole business plan has been to get the cost down low enough so that families can buy it and record their own relatives,” he said. These are not Thornton Media’s first technology (and fun)-driven language-learning tools. In 2008, it debuted its iRez Language Pal, a hand-held language-teaching device that can hold up to 85,000 phrases and words and records and translates audio and video files. A year earlier, it developed RezWorld, a full-immersion, 3-D video game that can be custom-programmed for a native language.

RezWorld can be viewed at:
http://www.ndnlanguage.com/rezworld_3D.html



Isolated or non-contacted South American Indian Tribes featured in the news one year ago.

As astonishing as it may seem, until 2008, there remained small groups of indigenous people in Paraguay, Brazil, and Peru, who had had (very little) or no prior contact with the outside world. Satellite data revealed them, and all are threatened and encroached upon. One organization who published information and images of these peoples was Survival International (of London).

The groups are said to be: Indians of the Pardo River and the Awá (both of Brazil), Indians between the Napo and Tigre rivers, and others of the Envira River (both of Peru), and the Ayoreo-Totobiegosode (Paraguay).

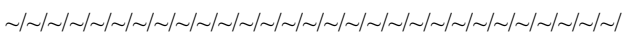
Read the pdf and see incredible photographs at:
<http://www.survivalinternational.org/news/kits/uncontacted1year>

An article appearing in the New York Times (June 9, 2008, by John Noble Wilford) stated:

“As survivors whose continued survival is very much in doubt, these last primitive tribes hidden away in the most remote reaches of the planet pose a dilemma for their would-be protectors: whether to leave them to their fate or to assimilate them into the larger world before they are extinguished.”

<http://www.nytimes.com/2008/06/09/world/americas/09iht-brazil.1.13564481.html>

Editor’s Note: Do you have language information about these groups? Please write to the SSILA editor.

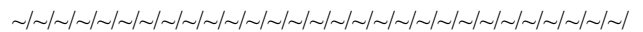


United Nations declarations in various Americas’ languages

The United Nations Declaration on the Rights of Indigenous Peoples has translations of the Declaration in (among other world languages), Americas’ languages such as Cha’palaa, Guaraní, Maya, Náhuatl, and Kichua. The United Nations Permanent Forum on Indigenous Issues (UNPFII) is an advisory body to the Economic and Social Council, with a mandate to discuss indigenous issues related to economic and social development, culture, the environment, education, health, and human rights The UNPFII held its 8th forum in May of 2009. The 8th Session is at:
http://www.un.org/esa/socdev/unpfii/en/session_eighth.html

A climate change document developed by indigenous peoples in Arctic regions can be found at:
http://www.un.org/esa/socdev/unpfii/documents/PFII8_FS2.pdf

This coalition joins Danes and Finns, with Russian Enets and Oroks, to Nenet, Yupik, Saami, Aleut, and numerous other Americas languages, in recognizing a loss of bioregional homelands as a result of climate change.



Native American Dollar Coin

The United States Mint is soliciting designs for \$1. Native American coins through 2016. Persons of Native American heritage are encouraged to contribute designs for consideration. During the evaluation process, the U.S. Mint will consult with the Committee on Indian Affairs, Congressional Native American Caucus, National Congress of American Indians, U.S. Commission of Fine Arts and the Citizens Coinage Advisory Committee. The Secretary of the Treasury makes the final selection of designs to be minted and issued. First issued in 2009, depicts the Three Sisters method of planting corn, beans, and squash; the reverse inscription reads “United States of America.” For more detail, including the Sacagawea Dollar, please visit:
http://www.usmint.gov/mint_programs/nativeAmerican/index.cfm?flash=yes

RECENT PUBLICATIONS

Anthology of Nahuatl Traditional Narrative

The *Seminario de Estudios Modernos y de Cultura Acal-lan* (SEMYCA) announces the release of *Cuentos náhuatl de la Malintzin* (2009), edited and translated by Pablo Rogelio Navarrete Gómez. San Miguel Canoa, Puebla: SEMYCA.

This anthology of traditional narrative is part of a larger documentation project that gathered material from the towns of San Isidro Buensuceso, Tlaxcala, and San Miguel Canoa, Puebla, Mexico. The stories might be useful for educators in this region where many children still speak or understand Náhuatl, and for students of Náhuatl as a second language. Send commentaries and observations to the email address on

brings up a story from the past. The context and significance that such stories provide have made the dictionary a valuable cultural as well as linguistic resource. Today, with future generations in mind, David A. Francis continues to share his knowledge and understanding generously with younger speakers, students of the language, and teachers.

The project began as a collection of words from everyday speech and from language classes. In the course of producing other kinds of materials — storybooks based on oral tradition, for example — we came upon additional words. Later, we incorporated the vocabulary found in Passamaquoddy texts from the 1800s and 1900s, including LeSourd's *Tales from Maliseet Country*.^{iv} Also included, are recordings made of singers and storytellers beginning in the 1890s and continuing on throughout the 1900s. In the 1990s we began interviewing community members, who shared oral history, personal memories, and observations on current affairs. Most recently we've been working with Maine filmmaker Ben Levine to make video recordings of Passamaquoddy-Maliseet speakers in conversation, in the Language Keepers project, also funded by the National Science Foundation.^v All of these sources have taught us the importance of understanding how the language is used; it is not enough just to know isolated words. This is why the dictionary contains so many sentences that bring the language and the culture alive. The Language Keepers project continues under new NSF funding, with plans to create links between subtitled video clips to entries in the online version of the Passamaquoddy-Maliseet dictionary.

We hope that the dictionary will help in efforts to keep the language alive and productive, showing how speakers form words, and express ideas. A dictionary alone cannot save a language, but it can serve as an abiding resource for learning and expressing the richness of Passamaquoddy-Maliseet knowledge, thought, perspectives, attitudes, and to show speakers' inventiveness and eloquence.

Language loss means the loss of ways of thinking about things — fundamentally different ways of structuring our experiences, social connections, and in fact the physical world around us. The continued existence of variety of languages enriches everyone's life.

ⁱ Identified by the old spelling "Malecite," in "Detailed Mother Tongue (148), Single and Multiple Language Responses (3) and Sex (3) for the Population of Canada, Provinces, Territories, Census Metropolitan Areas and Census Agglomerations, 2006 Census - 20% Sample Data"; this may be viewed online

(<http://www12.statcan.ca/english/census06/data/topics/RetrieveProductTable.cfm?Temporal=2006&APATH=3&PID=89186&THEME=70&PTYPE=88971&VID=0&GK=NA&GC=99&FL=0&RL=0&FREE=0&METH=0&S=1&GID=837928>)

ⁱⁱ See Table 2, page 29, in *Characteristics of American Indians and Alaska Natives by Tribe and Language: 2000: Part I*, U.S. Census Bureau, 2003.

This document may also be found online (<http://www.census.gov/prod/cen2000/phc-5-pt1.pdf>). The number of people who report Passamaquoddy as a "language spoken at home" may include non-speakers who live in the same household with one or more speakers (DAF).

ⁱⁱⁱ Joseph A. Nicholas, then Director of the Waponahki Museum and Resource Center at Pleasant Point; personal communication.

^{iv} LeSourd, Philip S., ed. 2007. *Tales from Maliseet Country: The Maliseet Texts of Karl V. Teeter*. Translated and edited by LeSourd from recordings made by Teeter in 1963. Lincoln: University of Nebraska Press.

^v See <http://www.fireflydigital.net/languagekeepers/index.html>.

GRANTS AND FELLOWSHIPS

Research projects funded by the National Science Foundation's Documenting Endangered Languages (DEL) Program

Documentation of Northern Cheyenne Sacred Language

The present award (NSF #0854299) builds on an earlier pilot project (NSF #0756035) which provided intensive linguistic training for the PIs and allowed for the filming of the traditional sun dance ceremonies and the recording of the accompanying sacred language of the Northern Cheyenne. Under the current award, the language will be transcribed and analyzed to determine special features of the sacred language and how it differs from the everyday Cheyenne language. There are a few field recordings of sacred songs that have been made over the last 115 years and they will be examined to determine persistence and change in the sacred language that is expressed in these songs.

Sacred language is a specialized component of many indigenous languages, transferred from adult to adult and used within the context of philosophical discourse, prayer, and ceremony. With the decline of Native languages, many North American tribes' sacred language is no longer in use and has never been documented. The Northern Cheyenne sacred language is still vital and in use by a shrinking number of fluent speakers, but it has not been documented. This is a rare opportunity for fieldwork in full collaboration with an elite group of fluent ceremonial men and women. This small but prominent speaker community, numbering about 20, has been instructed throughout their adult lifetimes by their ceremonial elders who, in turn, learned from their ceremonial instructors. They have put aside long-held mistrust, forged through years of historic struggles, in order to fully document this sacred language which is so crucial to the preservation of Cheyenne culture. Fluency in Cheyenne is the platform for learning the sacred language, and the fact that all fluent speakers of the everyday Cheyenne language are above the age of fifty means that this moribund language will likely be gone in a generation. The field audio and video recordings with accompanying field notes will be deposited in the Archives of Traditional Music, Indiana University, where all but about 10% of the collection, the most sensitive cultural information, will be available for educational use.

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Pennsylvania Lenape Documentation

This award supports critical work related to the Lenape Tribe of Pennsylvania. Their language, which is related to Delaware (SIL code: DEL), has been considered extinct in Pennsylvania. Recently, however, elements of the language retained by the descendants of the last speakers have become known to researchers. This project includes interviews with community elders who retain this language knowledge, specifically related to: ceremonies, kinship terms, flora and fauna, and thus contributes to our understanding of language loss within this community. The intellectual merit of the project is seen in the development of annotated texts and new dictionary materials, including previously unavailable tables of verb paradigms which will be of particular interest to scholars of Algonquian languages.

The broader impacts are impressive in that the project pairs Swarthmore college students, who are learning the language in the school setting, with community members who have a retained knowledge of parts of the language, in workshops where the students' linguistic skills assist in the development of community language materials. As such, the project offers a model for broadening participation which could be replicated in similar university-community partnerships.

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Plains Indian Sign Language: Fieldwork and Digital Archive

Plains Indian Sign Language (PISL) historically served various social and discourse functions within and between numerous American Indian communities of the Great Plains and cultural groups bordering this geographic area. Classified in the Sign Language family, PISL (also called sign talk) is distinct from American Sign Language (ASL) that is used in Deaf communities of the US and Canada. The use of PISL has dramatically declined from its widespread use as a lingua franca in previous times, due in part to its replacement by English, and ASL in some cases. Although PISL is an endangered language, and the extant number of varieties and users is unknown, it has not vanished; it is still used within some native groups in traditional storytelling, rituals, and conversational narratives by both deaf and hearing American Indians (e.g., Blackfeet, Crow, Mandan-Hidatsa, Nakota/Gros Ventre, and Northern Cheyenne, among others). There is an urgent need to document and provide linguistic descriptions of contemporary PISL varieties, and for sign language linguists to collaborate with deaf and hearing members of American Indian signing communities.

With support of the National Science Foundation, sign language linguists Dr. Jeffrey Davis (University of Tennessee) and Melanie McKay-Cody (Chickamauga Cherokee/Choctaw; William Woods University, Fulton, MO) will collect contemporary sign language narratives of American Indians who know and use the PISL variety. The research team will

provide comparative linguistic analyses, and integrate these new findings into the digital archive of American Indian sign language documentary materials previously collected in collaboration with the Smithsonian's National Anthropological Archives (with support of a 2006-2007 DEL NSF/NEH fellowship awarded to Davis). The one-year fieldwork and digital project will document the current sociolinguistic status of PISL; illuminate its linguistic nature and structure; produce an inventory of previously unknown materials; provide annotations and captions of various documentary materials and films; contribute to the revitalization of PISL in native communities where it once thrived; and make accessible to broader audiences this important yet often overlooked part of American Indian linguistic and cultural heritage.

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Wiyot Language Materials Project

The goal of this project is to render the heterogeneous body of published and unpublished material on the Wiyot language accessible to and usable by both the academic community and the Wiyot tribal community. Wiyot is an Algic language that was traditionally spoken in the Humboldt Bay area of northern California, where most of today's Wiyot people still reside. Although the last fluent Wiyot speaker died more than forty years ago, the language is unusually well-documented (by California standards), with two published grammars, a substantial body of published texts, copious archived field notes elicited by several investigators, and audio recordings of fairly high quality. These materials span most of the twentieth century and differ dramatically in quality, organization, orthography, and linguistic framework. However, virtually all are notoriously difficult for linguists to use and, as a practical matter, incomprehensible to anyone else.

By digitizing all of the archival Wiyot materials in the form of a searchable electronic language database, our project will take the necessary first step toward the creation of the first dictionary and the first usable and reasonably complete reference grammar for this language. This database will be a major contribution to the fields of historical and typological linguistics, and will be indispensable for the current nascent Wiyot language revitalization efforts.

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The Tolowa (TOL) Athabaskan Lexicon and Text Collection Project: Recording the Last Speakers of the Tolowa Dee-ni' Language

The Tolowa Dee-ni' language, a member of the Pacific Coast Group of the Athabaskan language family, is spoken today in and around Smith River, California. It is on the verge of death, with only three speakers remaining, two of whom are quite elderly. These speakers represent the final opportunity to gain insight into what was once a diverse, vibrant linguistic

community. With all other members of its Pacific coast dialect chain already moribund, these few speakers represent the only remaining representatives of an entire sub-group of the Athabaskan language family: the Oregon subgroup of the Pacific Coast branch. Thus there is an urgent need to document the speech of the living Tolowa speakers. Existing documentation of the language is limited; recordings as well as various texts are essentially inaccessible to both the linguistics community and the tribal community. The successful completion of the research will benefit the Athabaskan and the broader linguistics community as well as the Tolowa Dee-ni' tribal community. The project is designed as a collaboration of Smith River Rancheria, the University of Oregon and the Del Norte County Unified School District. The project will provide needed data which will enable the Athabaskan linguistics community to better understand the Athabaskan verb, tonogenesis within the family, and the place of the Pacific Coast Athabaskan sub-branch within the broader family; support the Tolowa language and culture preservation and restoration efforts of the Smith River Rancheria by developing a Tolowa lexicon with accompanying sound files; and it will support the instructional needs of teachers of Tolowa through developing a Tolowa lexicon and a text and video corpus. This project will increase the existing corpus of Tolowa data, by making both the data collected in the project and that generated by the transcription of existing texts available to a wide audience in electronic and print forms. Making available an extensive database of Tolowa text and lexicon will ensure that a thorough analysis of the phonology, morphology, syntax, semantics, and pragmatics of the language can now take place. Additionally, a better understanding of how Tolowa relates historically to the Athabaskan language family, as well as developments within Tolowa itself, such as intonation and tone will be researched. This project will for the first time provide the funding to take inventory of existing recordings, creating a searchable database with speaker names, time indexes, and summaries of what is on each recording. Recordings made during the course of this project will also be incorporated into this catalogue, thus providing a comprehensive record of all recorded materials in the possession of the Tribe.

Language and culture are intrinsically linked. The preservation of a well-defined culture depends upon the preservation of the language. This is a critical time for the documentation and preservation of Tolowa Dee-ni'. With only three fluent speakers remaining, the language teeters on the brink of extinction. The Tolowa people are literally one generation away from losing their language. The project is designed to assist the members of the Rancheria to prosper through the continued stabilization of their distinct language, life ways and culture through language documentation and making materials about the Tolowa Dee-ni' Athabaskan language available to the tribal community. Further, providing an extensive base of documentation about the language, long awaited by the Athabaskan linguistics community, will provide a better understanding of the family as a whole. If linguists are to understand how the Athabaskan family fits into the broader mosaic of North American linguistics and cultures, the Tolowa

language is essential. Digitizing previous materials will ensure that earlier linguistic work on Tolowa will be archived for future use and training tribal members on how to create archival-quality recordings and manage large amounts of linguistic data will empower the tribal community to continue documentary and archival efforts beyond the end of this project.

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Recording Endangered Salishan Languages

With grant funds, the Northwest Indian College (NWIC) will document three highly endangered languages by making digital video recordings of four speakers of the languages. The intent of this grant is to record the speakers and archive the recordings. Transcriptions and analysis of the recordings will take place at a later date and in future projects. The languages to be documented are Lummi, Saanich, Northern Lushootseed

The project promises to work with these language speakers over a 12 month period, digitally recording high quality video and archiving the results for later use. The broader impacts of this project are the involvement of community members in the process as well as the eventual development of language materials (a dictionary, reference and pedagogical grammars) to serve the community of speakers and to inform the scholarly community as well.

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Advancing Audio-visual Documentation of Passamaquoddy (SIL Code PQM) Group Discourse with Archive Access via the Web as an Integrated Video and Dictionary Database

This project, "The Language Keepers" (NSF grant BCS-05533791, 2006-2008), addresses a central dilemma in documenting endangered languages: the decline and loss of public group discourse. The documenting of public group discourse provides linguists and Native-language teachers and students with a necessary research and learning resource. The work continues a successful Native-language documentation methodology in the Passamaquoddy communities of Maine, demonstrating the feasibility of stimulating renewed group conversation and filming natural, spontaneously spoken Passamaquoddy, especially in time-critical and culturally significant areas.

There are two components: First, the project uses the video documentation itself as feedback to participants to stimulate reflection and further discourse, creating a revived community dialogue in Passamaquoddy. Next, the existing conversational video corpus of transcribed, translated and subtitled "whole conversations," plus new conversations to be filmed, will be re-conceptualized as a non-linear, web-accessed, video database archive. This video database will be linked to the existing on-line dictionary data base. Viewers will then be able to create clusters of video and dictionary entries that

contextualize the meaning of an item, conveying deeper cultural and linguistic understanding. This resource, which can be found online at www.languagekeepers.org, makes the linguistic complexity of Passamaquoddy more accessible and enables the development of innovative materials for teacher training, language learning, and research.

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Documenting Chippewa [ciw] Conversation and Training Indigenous Scholars

This project will document Chippewa [ciw] (Ojibwe) conversation and other non-narrative speech genres in at least three distinct varieties, filling a gap in the current documentation of the language. The research team will work with six Chippewa Elders to record, translate, transcribe, and annotate at least 22 hours of conversation and other text types. The resulting archive can be consulted by language students and linguists, and will be used in the production of interactive multimedia learning modules. This software may serve as a model for other indigenous nations in their own language revitalization efforts.

This documentation project focuses on conversation, because from a socio-linguistic perspective, discourse is at the heart of language and culture. For first speakers of Chippewa, naming their world in collaborative dialogue is an essential act of cultural production that is vital for documentation and seminal for revitalization. This research may produce breakthrough contributions to Ojibwe language teaching and learning, by providing lessons based on natural conversation and other forms of discourse. The documentation project will strengthen networks across communities and institutions while training emerging second language speakers in Ojibwe documentary linguistics and involving them in software production. Documentation, training, archive creation, and distribution all dovetail and overlap in reciprocal ways in this project. This project builds on previous work (funded by the Department of Education, "Ojibwe Movies") in the creation of interactive multimedia software for teaching and learning Ojibwemowin ("Ojibwemodaa" distributed by Grassroots Indigenous Multimedia).

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Breath of Life Archival Institute for the Indigenous Languages of the Americas -- A Planning Meeting

This proposal initiates the planning for a National Indigenous Language Institute based on the model of the Breath of Life Language Workshop for California Indians.

The planned National Indigenous Language Institute will be based the first year in Washington D.C. and will orchestrate a partnership for training venues and resources which includes

the National Anthropology Archives of the Smithsonian Institute, the National Museum of the American Indian and the Library of Congress. The National Indigenous Language Institute will foster community-linguist relationships which can result in continued collaborations beyond the institute. The Institute will engage mentors in the use of language documentation by heritage communities, therefore training them to produce documentation that is more relevant to and useful for community efforts. The Institute will support on-going and future community-based language documentation efforts by teaching participants about the importance of language documentation and its relevance to on-going cultural initiatives. Participants (most of whom are language teachers or are otherwise culturally active) will be more likely to engage in future language documentation efforts or initiate a new effort in their home community. For both mentors and Native American participants, this institute will also demonstrate the critical importance of archiving materials that either linguists or community people have collected.

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DDIG: Ashéninka Perené: Documentation and Grammar

Ashéninka Perené is an endangered Arawak language of 5,500 people in southeastern Peru, rapidly losing its vitality due to the intensity of long-standing language contact with Spanish speakers and government policy of integration (acculturation) of indigenous communities into mainstream culture. Ashéninka Perené also falls in the category of undocumented languages since the three necessary subsets of reference materials (grammar, texts, and dictionary) for the language, as well as audio and video recordings of Ashéninka Perené speech, are non-existent.

At a critical threshold in the language's history, when it needs to be documented before it ceases to have a vital speaker base, a two-year documentation project, necessary both for the future community revitalization and language preservation programs and linguistic research, will be conducted, with support from the National Science Foundation. A linguist working in collaboration with a team of indigenous community consultants will produce a full-scale reference grammar of Ashéninka Perené, a lexical database, and an extensive corpus of audio and video recordings, covering traditional and children's stories, accounts of everyday activities and historical and social events, conversation, and ceremonial speeches. Ashéninka Perené speakers will participate in all stages of the documentation project, gaining skills in using lexicographic software, audio and video recording, and linguistic analysis of the collected data. In addition to producing a thorough permanent record of this endangered language, the materials resulting from this project will benefit both the community of linguistics and the native community. The grammar and the other reference materials will provide a comprehensive documentation of the language

for academic researchers of Arawakan languages as well as for linguistic typologists and theoreticians. Further, the products of this research will provide reference materials needed to promote local literacy in both Ashéninka Perené and Spanish, and (will be used) to train bilingual school teachers in the region. Lastly, the broad participation of local speakers in this language documentation project will help create the necessary knowledge and infrastructure to continue the language preservation work after the project is finished.

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Workshop: Reviewing the Documentation of our Languages: An Indigenous Perspective

The American Indian Language Development Institute (AILDI) will celebrate its 30th anniversary in the summer of 2009. In honor of this celebration, and with support from NSF's Documenting Endangered Languages (DEL) Program, AILDI will host a workshop which brings together presenters who are actively involved in both documentation and revitalization for Indigenous languages. There are several interesting aspects to this event. First, it will reunite the fellows from the 2006 NSF/AILDI partnership in language documentation. Second, ten new fellows will be invited to AILDI for this summer's workshop as participants in a course to build more capacity in language documentation through the month-long training opportunity AILDI offers every summer. Third, the workshop also will include presenters who have been lead PIs on DEL projects involving Indigenous languages. The over-riding goal of this workshop is to gain an Indigenous perspective on language documentation and to better understand its place in relation to community goals of revitalization.

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NEWS FROM REGIONAL GROUPS *(Please send your group's updates to the editor)*

World Oral Literature Project at Cambridge

The Centre for Research in the Arts, Social Sciences and Humanities (CRASSH), at the University of Cambridge, may have information of possible interest to our members. The World Oral Literature Project (<http://www.crassh.cam.ac.uk/>) can be navigated from the homepage. Fellowships of various types, aimed at scholars from developing countries, are also found on the site.