



**SSILA BULLETIN**

**NUMBER 273: JULY/AUGUST 2010**

The SSILA Bulletin is published as an occasional paper by the Society for the Study of the Indigenous Languages of the Americas, Inc. Editor: Karen Sue Rolph- POB 20201, Stanford, California 94309 (e-mail: karenrolph at hotmail dot com; web: www.ssila.org). ISSN 1046-4476. © 2010, SSILA.

The SSILA Bulletin is an Information Service for SSILA Members

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**273.0 SSILA BUSINESS**

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

Annual Meeting, Pittsburgh, Pennsylvania, January 6-9, 2011

**Call for Papers, Posters, and Organized Sessions**

**Deadline for abstracts: August 1, 2010 - submit your abstracts via EasyChair at:**

<http://www.easychair.org/conferences/?conf=ssila2011>

The annual winter meeting of SSILA will be held jointly with the Annual Meeting of the Linguistic Society of America in Pittsburgh, Pennsylvania, at the Hilton Pittsburgh, January 6-9, 2011. Information about the hotel and location can be found at the LSA website ([www.lsadc.org](http://www.lsadc.org)), and participants will be able to preregister for the meeting and reserve hotel rooms on-line after July 1.

SSILA welcomes abstracts for papers, posters, and organized sessions that present original research focusing on the linguistic study of the indigenous languages of the Americas.

## **Abstract Submission**

The **deadline** for receipt of all abstracts and session proposals is midnight (PST) **August 1st**.

Abstracts should be submitted electronically, using the electronic submission website EASY CHAIR. Consult the SSILA website for details. Also e-mail or hard-copy submissions will be accepted if arrangements are made in advance with the SSILA Executive Secretary (ivy at ivydoak dot com). Abstracts may be submitted in either English or Spanish.

Abstracts must conform to the guidelines below.

### **I. General Requirements**

1. All authors must be members of SSILA. See the SSILA website for information about membership and renewal. The membership requirement may be waived for co-authors, or for participants in organized sessions, who are from disciplines other than those ordinarily represented by SSILA (linguistics and linguistic anthropology). Requests for waivers of membership must be made by a member of the Society to the SSILA Executive Secretary. (Note: Membership in LSA is not required for participation in SSILA sessions).
2. Any member may submit one single-author abstract and one multi-author abstract OR two multi-author abstracts.
3. After an abstract has been submitted, no changes of author, title, or wording of the abstract, other than those due to typographical errors, are permitted.
4. Papers or posters must be delivered as projected in the abstract or represent bona fide developments of the same research.
5. Papers must not appear in print before the meeting.
6. Handouts, if any, are not to be submitted with abstracts but should be available at the meeting for those listening to the presentation.
7. All presenters of individual papers or posters and all participants in organized sessions must register for the meeting.
8. Authors who must withdraw from the program should inform the SSILA Executive Secretary as soon as possible.

### **II. Abstract Format**

1. Abstracts should be uploaded as a file, preferably in PDF format, to the abstract submittal form on the EASY CHAIR website. To submit your abstract for the 2011 Annual Meeting, please go to: <http://www.easychair.org/conferences/?conf=ssila2011>
2. The abstract, including examples if needed, should be no more than one typed page (11pt or 12pt font, single spaced, with 1-inch margins); a second page may be used for references. Abstracts that are longer than one page will be rejected without being evaluated.
3. At the top of the abstract, give a title that is not more than one 7-inch typed line and that clearly indicates the topic of the paper.
4. Abstracts will be reviewed anonymously. Do not include your name on the abstract. If you identify yourself in any way in the abstract (e.g. "In Smith (1992)...I"), the abstract will be rejected without being evaluated. Of course, it may be necessary to refer to your own work in the third person in order to appropriately situate the research.
5. Abstracts which do not conform to these format guidelines will not be considered.

### **III. Abstract Contents**

Papers or posters whose main topic does not focus on the indigenous languages of the Americas will be rejected without further consideration by the Program Committee. The Program Committee requires further that the subject matter be linguistic, that the research presented include new findings or developments not published

before the meeting, that the papers not be submitted with malicious or scurrilous intent, and that the abstract be coherent and in accord with these guidelines.

Abstracts are more often rejected because they omit crucial information rather than because of errors in what they include. The most important criterion is relevance to the understanding of indigenous languages of the Americas, but other factors are important too. It is important to present results so that they will be of interest to the whole SSILA (and larger) linguistic community, not just to those who work on the same language or language family that you do.

A suggested outline for abstracts is as follows:

1. State the problem or research question raised by prior work, with specific reference to relevant prior research.
2. Give a clear indication of the nature and source of your data (primary fieldwork, archival research, secondary sources).
3. State the main point or argument of the proposed presentation.
4. Regardless of the subfield, cite sufficient data, and explain why and how they support the main point or argument. For examples in languages other than English, provide word-by-word glosses and underline the portions of the examples which are critical to the argument.
5. State the relevance of your ideas to past work or to the future development of the field. Describe analyses in as much detail as possible. Avoid saying in effect "a solution to this problem will be presented". If you are taking a stand on a controversial issue, summarize the arguments that led you to your position.
6. State the contribution to linguistic research made by the analysis.
7. While citation in the text of the relevant literature is essential, a separate list of references at the end of the abstract is generally unnecessary.

The LSA guidelines for abstract contents may be helpful, and members who are unfamiliar with abstract style may wish to consult the two model abstracts (one "good", the other "bad") that are posted on the LSA website: <http://www.lsadc.org/info/abstract-models.cfm>

#### **IV. Categories of Presentation**

Authors are required to indicate the preferred category of their presentation at the time of submitting the abstract. The program committee will try to accommodate this preference as space and time allow.

*20-Minute Papers.* The bulk of the program will consist of 20-minute papers, with 10 additional minutes for discussion. Guidelines for preparing abstracts for these papers appear above.

*Posters.* Depending on subject and/or content, it may be more appropriate to submit an abstract to the poster session for visual presentation rather than to a 20-minute paper session. In general, the sorts of papers which are most effective as posters are those in which the major conclusions become evident from the thoughtful examination of charts and graphs, rather than those which require the audience to follow a sustained chain of verbal argumentation. Therefore, authors will want to make points in narrative form as brief as possible. A poster should be able to stand alone—that is, be understandable even if the author is not present. Abstracts for posters should follow the same guidelines as those for papers. SSILA poster sessions share space with LSA posters.

*Organized Sessions.* SSILA encourages submission of organized session proposals. Organized sessions typically involve more than one scholar and are expected to make a distinctive and creative contribution to the meeting. Proposals for organized sessions are NOT reviewed anonymously. These sessions may be: (1) *symposia* which include several presentations on a single topic; (2) *workshops* focused on a specific theme or issue; (3) *colloquia* which include a major presentation with one or more invited discussants; or (4) sessions of any other kind with a clear, specific, and coherent rationale.



The Endangered Alphabets Project is an exhibition of carvings and a book, both dedicated to writing systems (alphabets, syllabaries, abjads, and so on) that have fallen out of use in their native cultures and are in danger of extinction. More than a third of the world's roughly 100 writing systems are in this parlous state for a variety of reasons that speak to the relationship between language, culture, religion, politics, and economics. Some are collective creations over time, some the work of a single extraordinary inventor, yet all of them have their own astonishing beauty and their own deep roots in the history and technologies of their users. The exhibition consists of 13 boards of Vermont curly maple, each roughly 18" x 11", each consisting of two sentences written in one of the endangered alphabets. Those two sentences are Article One of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

The project raises all kinds of interesting issues for linguists, and for linguistic anthropologists. In several instances the history of global written language can be seen as one culture having inherited writing from another and having adapted it accordingly. In many cases we see languages that have changed and evolved over 2,000 years or more, yet in at least two cases we see a written language that has been deliberately preserved in its archaic state for the most profound of reasons. We see that writing is the product of technologies, yet also an expression of spiritual devotion; it is a series of standardized symbols and yet (unlike musical or mathematical symbols) is open to individual expression and a sense of beauty that is also tied to its technologies. These questions and many more, are implicit in the carvings. I've done my best to explore them more overtly in a book, which is both a catalogue to the exhibition and an essay on writing.

Best wishes,

Tim Brookes  
Director, Professional Writing Program,  
Champlain College,  
Burlington, Vermont  
timbrookes at burlingtontelecom dot net

## **273.2 CALLS FOR PARTICIPATION**

### **Call for Papers**

**Archiving Orality and Connecting with Communities: World Oral Literature Project 2010 Workshop  
Submission Deadline Friday, July 30, 2010**

<http://www.oralliterature.org/research/workshops.html>

Friday, 10 December and Saturday, 11 December 2010

Location: Centre for Research in the Arts, Social Sciences and Humanities (CRASSH), 17 Mill Lane,  
University of Cambridge

This workshop explores key issues around the dissemination of oral literature through traditional and digital media. Funding agencies, including our own Supplemental Grants Programme, now encourage fieldworkers to return copies of their work to source communities, in addition to requiring researchers to deposit their collections in institutional repositories. But thanks to ever greater digital connectivity, wider internet access and affordable multimedia recording technologies, the locus of dissemination and engagement has grown beyond that of researcher and research subject to include a diverse constituency of global users, such as migrant workers, indigenous scholars, policymakers and journalists, to name but a few.

Call for Papers:

When new publics consume, manipulate, and connect with field recordings and digital archives holding linguistic and cultural content, their involvement raises interesting practical and ethical questions. We



A partnership of the En'owkin Centre, the Department of Linguistics, and the Division of Continuing Studies invite interested participants to join us at the University of Victoria to build your knowledge and capacity in language revitalization this summer through stimulating courses in a supportive environment!

Open to anyone interested in preserving Indigenous languages. Begin your studies in the Certificate program by completing the institute or taking courses on an individual basis for credit or non-credit.

#### Language Learning and Teaching in Situations of Language Loss

August 3 to 7, 2010 (LING182, 1.5 units)

An analysis of principles of language learning and language acquisition in situations of language loss, and an examination of appropriate ways in which a range of formal and informal approaches to language teaching can be utilized in Aboriginal community settings. Course topics include forms of language acquisition, teaching and learning strategies, how strategies are related to community needs and goals, and the role of community and community members in teaching and learning.

**INSTRUCTOR:** Dr. Bernice Touchie, raised in a First Nation community, has worked as an instructor and Principal for the Ucluelet First Nation. In the past, she has been involved with the coordination of language revitalization programs in British Columbia for the Ditidaht and Ucluelet First Nations and the Ha-Ho-Payak Society in Port Alberni, and has managed multi-tribal language revitalization for Nuuchah-nulth Tribal Council.

Please register by July 5; late registrations accepted if space permits.

Fee: \$576.61 (includes a \$100 materials fee)

#### Field Methods for Language Preservation and Revitalization: Documentation and Recording

August 9 to 14, 2010 (LING183A, 1.5 units)

Fee: \$576.61 (includes a \$100 materials fee)

This practical course explores the planning strategies, protocols, and methods of data collection, analysis, and organization that are appropriate for field activities associated with language preservation and revitalization. Through classroom-based learning and hands-on activities, you will focus on:

- elicitation methodologies,
- audio recording,
- digital file management,
- strategies for community involvement,
- protocols,
- ethical and intellectual property issues.

**INSTRUCTOR:** Dr. Strang Burton has worked with the Stó:lo– Nation language program for over 14 years, working with elders and staff to produce textbooks, a digital dictionary, interactive games, online courses, and multimedia storybooks. Strang has also worked with production projects run by four other BC endangered language programs, and has lectured and taught extensively on effective documentation methodologies and media production for endangered language programs.

Please register by July 12; late registrations accepted if space permits.

Fee: \$576.61 (includes a \$100 materials fee)

#### Field Methods for Language Preservation and Revitalization: Project Development

August 16 to 21, 2010 (LING 183B, 1.5 units)

Build your capacity with planning strategies, protocols, and methods of data collection, analysis, and organization appropriate for field activities associated with language preservation and revitalization. You will focus on strategies for community involvement, project planning, protocols, ethical and intellectual property issues, use of technology in language documentation, techniques for language study with





Official Languages of the 1st ICIPN Conference:

North Sámi is an Indigenous language of the Sámi area where the first ICIPN conference will be held. That is why the official languages of the conference are English and North Sámi and there will be simultaneous interpretation in the Auditorium in the conference venue. Recognizing the Indigenous language of the area where the conference is held puts it on equal footing with major research languages thereby strengthening its position in academia.

Please find registration information at:

[http://www.icipn2010.no/index.php?option=com\\_content&view=article&id=74&Itemid=89&lang=en](http://www.icipn2010.no/index.php?option=com_content&view=article&id=74&Itemid=89&lang=en)

### **273.3 MEDIA WATCH**

#### **University of North Dakota to Discontinue Use of the “Fighting Sioux” Nickname and Logo**

Excerpts from *Nah gah chi wa nong • Di bah ji mowin nan*, May 2010

After a long legal battle, The North Dakota State Board of Higher Education ruled on April 8, that the Fighting Sioux nickname and logo may no longer be used by the University of North Dakota. The Board directed UND Chancellor Bill Goetz to advise School President Robert Kelley that the university should begin its transition away from the logo and nickname.

The university athletic teams will continue to be called the Sioux through the 2010-2011 school year while the school considers alternative nicknames. UND tried to keep the nickname and logo, but needed the support of the Spirit Lake and the Standing Rock Sioux Indian Tribes in order to continue. While the Spirit Lake voters supported the university's use of the nickname, the Standing Rock tribal officials have refused to hold a referendum on the matter.

### **273.4 OBITUARIES**

#### ***Wilma Pearl Mankiller – 1945-2010***

#### **Noted Tribal Leader Revitalized Education, Cherokee Language Use, Health, and Housing**

Wilma Mankiller, former American Indian rights activist, and first female chief of the Cherokee Nation, passed away on April 6, 2010 at her home in Tahlequah Oklahoma at the age of 64.

Chief Mankiller oversaw one of the largest Native American tribes, with some 170,000 tribal members, from 1985-1995. With a current membership of nearly 300,000, the Cherokee Nation is second in population to the Navajo. In 1998, President Bill Clinton awarded Ms. Mankiller the Medal of Freedom, the nation's highest civilian honor.

Ms. Mankiller spent her early childhood on a 160-acre tract known as Mankiller Flats, given to her grandfather as part of a settlement the federal government implemented. It forced on the Cherokee to move to Oklahoma from tribal lands in the Carolinas and Georgia in the 1830s. The name 'Mankiller' comes from a tribal military rank. In her memoirs, Ms. Mankiller recalled as a girl attending the Salem Church, where services and singing were often in the Cherokee language.

The family was relocated by the Bureau of Indian Affairs to San Francisco in 1956. In 1963, Ms. Mankiller married a businessman from Ecuador and raised a family. She is remembered by some because she publicly empathized with the American Indian Movement takeover of Alcatraz Island. Some remember her as a feminist with astonishing success in her quest for tribal unification. Earning a bachelor's degree in the social sciences from Flaming Rainbow University, Ms. Mankiller took graduate courses in community planning at the

University of Arkansas. In the early 1980s she founded a community development initiative to improve rural water systems and rehabilitate housing. From dire poverty to legendary leadership, Ms. Mankiller eventually rose to oversee the Cherokee Nation and its many enterprises. After her term ended, Ms. Mankiller remained active, though with health difficulties.

Ms. Mankiller's life story was chronicled in *Mankiller: A Chief and Her People* (St. Martin's Press, 1993), which she wrote with Michael Wallis. She authored and edited *Every Day Is a Good Day: Reflections by Contemporary Indigenous Women* (Fulcrum Publishing, 2004). Feminist Gloria Steinem posts an essay through the Women's Media Center that describes Ms. Mankiller's efforts to sustain and renew practical use of Cherokee at: <http://womensmediacenter.com/blog/2010/04/exclusive-leaders-as-guides-of-return-wilma-mankiller/>

Amazing Grace was sung in Cherokee at Ms. Mankiller's memorial service. The song can be heard on the internet at:

<http://www.digitaljournal.com/article/110608>

Additional detailed websites include:

*The Wilma Mankiller Foundation*

<http://www.wilmamankiller.com/spirituality.html>

*Native Arts: Cherokee Aniyunwiya – Tsalagi*

<http://www.aaanativearts.com/chokeee/wilma-mankiller.htm?name=News&file=article&sid=1123>

## **273.5 CALL FOR CORRESPONDENCE**

### **Dissertation and Theses Abstracts Request**

Please send the SSILA editor your abstracts and any information you would like to add for our readers about your Americas' linguistics research. Send to: karenrolph at hotmail dot com.

*The Editor*

## **273.6 UPDATES FROM COLLEAGUES**

### **Alaska Native Language Center at Fairbanks Announces New Edition- *Saint Lawrence Island/ Siberian Yupik Eskimo Dictionary***

A new edition (the previous being 1987) of the Siberian Yupik Eskimo Dictionary is available in a two-volume set. The work, edited by Steven Jacobson at the Alaska Native Language Center, includes compilations by Linda Womkon Badten (Aghnaghaghpiq), Vera Oovi Kaneshiro (Uqiitlek), Marie Oovi (Uvegutu) and Christopher Koonooka (Petuwaq). Containing nearly 1000 pages, the set includes: bases, postbases, enclitics, appendices, and an index. To order directly, the cost is \$70.00 plus postage. Please direct email to: fyanlp at uaf dot edu or send a fax to: (907) 474 6586.

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## **273.7          UPDATED EMAIL ADDRESSES**

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