

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



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**An Information Service for SSILA Members**

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

Volume 28, Numbers 1

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**SSILA BUSINESS – BALTIMORE FOLLOW UP**

The Hale Prize was awarded to the American Indian Language Development Institute (AILDI) of the University of Arizona, Tucson. Regents' Professor of Linguistics, Ofelia Zepeda represented AILDI and was presented with the prize at the meeting in Baltimore. AILDI is celebrating its 31st year of commitment to indigenous language education. Please see more at:  
<http://www.u.arizona.edu/~aildi/index.html>

The Mary R. Haas Book Award was given to Eladio (B'alam) Mateo Toledo by the Society for the Study of the Indigenous Languages of the Americas (SSILA). The Haas Award recognizes a scholar whose unpublished manuscript makes a significant contribution to knowledge of Native American languages. Dr. Mateo Toledo received the honor for his dissertation, *The Family of Complex Predicates in Q'anjob'al (Maya): Their Syntax and Meaning*. Dr. Mateo is a 2008 graduate of the University of Texas at Austin, and current researcher at CIESAS-Sureste. His dissertation advisor was Prof. Nora C. England.

Dr. Karen Sue Rolph was appointed Editor of the SSILA publications by the executive committee for a term of 3 years beginning in January 2010. Dr. Rolph looks at Ancash Quechua language shift associated with changes in ecology, place names and traditional knowledge. Graduating from Stanford (2007); her dissertation is titled: *Ecologically Meaningful Toponyms: Linking a Lexical Domain to Production Ecology in the Peruvian Andes*. With colleagues, she designed and launched a Quechua language revitalization program for rural children, and undertook biotic knowledge-loss assessments (2006-2009).





scholarship of greater time-depth, and greater breadth, than we could cover in any single class.

Dell set a standard for students by the way he embodied an intellectually bold, but also constructive and respectful orientation to past scholarship. He voiced discomfort with academic styles that established the pre-eminence of contemporary concerns by obscuring the debt owed to the accomplishment of past scholars. In published works as well as in classroom presentations he did not shy away from critique, nor did he avoid explaining the merit of scholars whose work was in his estimation misunderstood. He embodied a model of what he took to be scholarship worth doing: scholarship in the business of opening up questions, creating new fields and terms of investigation, allowing a view of phenomena crucial to social life but otherwise obscured. He described the development of the ethnography of speaking as an exciting collaborative endeavor--one that not only opened up new areas of contemporary research, but which offered a productive way of reinterpreting the existing ethnographic record.

What was obvious in the seminars, but perhaps less so in his writings, is that he brought the same sensibility to his ethnopoetic work. While the ethnography of communication gave rise to a proliferation of new terms, new frames of analysis, and new venues of application; ethnopoetics appears by comparison restricted. However, he hoped that it similarly would provide both a starting point for contemporary investigations and a framework for reinterpreting text collections in the anthropological linguistic record. While the architect of the ethnography of communication never conducted ethnography himself, Dell had a more intimate, immediate relationship to the data of ethnopoetic analysis. In class he was most expressive when he read what he considered to be faithfully transcribed and presented stories. It was during these readings when it seemed to us that the "findings" of his work on measured verse, were in fact distinct from the ends of analysis: i.e. the rendering of the native language text. While he was concerned with the putative universality of the patterns of measured verse, it was "hearing the voice" in a text that had been gracefully and faithfully presented that elicited the most profound response from him.

And finally, Dell, for all his success, displayed a common touch unusual in academia. He respected the efforts of non-academics, independent scholars, published and unpublished poets and community activists. This translated into a receptivity to and tolerance of a broad range of personal styles in his graduate students. For me personally, success as an anthropology graduate student was not at all certain until I began to work with Dell. Navigating a graduate program can be daunting. In addition to academic challenges, there are social obstacles as well. With Dell it was possible to distinguish myself primarily through writing at a time when my communicative competence in other channels of academic life was a bit rough. I count myself fortunate to be among the many whose careers have been nurtured and vitalized through the energetic conduit of this one committed academic life.

Eleanor

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### **The Dell H. Hymes Papers Collection at the American Philosophical Society**

Some of the following material is taken from the American Philosophical Society *Dell H. Hymes Papers Collection*. No author is cited on the website. <http://www.amphilsoc.org/>

The Hymes papers cover all aspects of Dell Hymes' professional life, though concentrated on his years at the University of Pennsylvania, his presidencies of the American Association of Anthropology and the Linguistic Society of America, and his editorship of the journal *Language in Society*. Of particular interest is his rich correspondence with colleagues and students on linguistic issues. The papers reflect Hymes' interests in the history of linguistics and anthropology, Native American languages, and his comparative ethnographies of communication.

#### Background

Dell Hathaway Hymes, an anthropologist, linguist, and educator, is best known for his studies of the language and culture of Native Americans at the Warm Springs reservation in Central Oregon. He was born in Portland, Oregon on 7 June 1927, the son of Howard Hathaway and Dorothy (Bowman) Hymes. After two years of military service (1945-1947), Hymes received his undergraduate degree from Reed College (1950) and went on to study linguistic anthropology under Carl Voegelin at Indiana University. This was the beginning of his lifelong linguistic study of the Wasco tribe. His dissertation, *The Language of Kathlamet Chinook* (1955), was drawn from texts recorded and published by Franz Boas. After his marriage to Virginia Margaret Dosch in 1954, Hymes continued his post-graduate work with Harry Hoijer at UCLA. Between 1955-1960, he taught social anthropology at Harvard University and then went on to teach anthropology at the University of California, Berkeley (1960-1965).

Hymes' long association with the University of Pennsylvania began in 1965 as a professor of anthropology. Over his twenty-two year tenure at Penn he was a professor of folklore, linguistics, sociology, and education with a promotion to Dean of the Graduate School of Education (1975-1987). He also served on various committees at Penn including the Committee on problems of War and Peace, the Christian Association, the Committee on Language, Culture and Society, and the Haney Foundation Editorial Committee.

Hymes' first and perhaps most influential published work was in historical linguistics, *Language in Culture and Society* (1964). He believed that those who studied both linguistics

and anthropology need to develop an opinion on the relation of language to culture. All of Hymes' works has been a response to finding a relationship between the two. He argues that linguistics should be based on a conception of language as social phenomena. As a result of this perspective, Hymes became a principal proponent of the emergent field of sociolinguistics. His other edited works include *The Use of Computers in Anthropology* (1965), *Studies in Southwestern Ethnolinguistics* (1967), and *Pidginization and Creolization of Languages* (1971), *Reinventing Anthropology* (1972).

Some later published works include *Foundations of Sociolinguistics* (1974), *Language in Education: ethno-linguistic essays* (1980), *In Vain I Tried to Tell You: essays in Native American ethnopoetics* (1981), and *American Structuralism* (with John Fought, 1981). He returned to his historical perspective with the work *Essays in the History of Linguistic Anthropology* in 1983. With John Gumperz, he edited *Directions in Sociolinguistics: the ethnography of communication* (1986) that views speech as a part of a broader cultural system of communication action.

Hymes was also very active in professional organizations. With his strong interest in combating elitism and efforts to ensure that anthropologists maintain knowledge of other societal disciplines, he served on many executive boards. He had a career-long association with the Social Science Research Council as one of the founding members of the Committee on Sociolinguistics (1963-1980). He served as president of the American Folklore Society (1973-1974), the Linguistic Society of America (1982), the American Anthropological Association (1983), and the American Association of Applied Linguistics (1986).

In 1972, Hymes founded the journal *Language in Society* and served as its primary editor until 1992. Other associate editor services include work with *The Journal of the History of the Behavioral Sciences* (1966-1993), *American Journal of Sociology* (1977-1980), *Journal of Pragmatics* (1977-?), and *Theory and Society* (1976-1996). In 1987, Hymes accepted the position of professor of Anthropology and English at the University of Virginia and became emeritus in 2000. He continued to work on Native American languages focusing on the analysis of oral narratives in verse. Dr. Hymes and his wife, Virginia, resided in Charlottesville, Virginia. Their children are: Paul (adopted), Alison Bowman, Kenneth Dell and Vicki (stepchild).

#### Scope and content of the Hymes' Papers

The Hymes' papers reflect linguistic anthropology's shift to sociolinguistics during the 1960s to 1980s. While the papers contain Hymes' study of the Chinookan language, their primary focus is the concept of language as social phenomenon. Within the Series I and II, he urged the need for comparative studies that view speech as part of a broader cultural system of communicative action. The correspondence is diverse, including fellow anthropologists, social scientists, poets, educators, communicators, and literary scholars.

The collection also mirrors Hymes' interests in the problems of language reconstruction and the history of linguistics and of anthropology. The largest series, Series V, contains accepted and rejected works for the journal, *Language in Society*. The papers are a rich resource in social causes of the 1960s and 1970s, including the Vietnam peace movement, the ethical issues for anthropologists in Thailand, and the blacklisting of scientists for their political actions.

Throughout the collection, Hymes' social conscience is ever present. It resounds with the changes he championed within his discipline and within the academic community.

The papers (140 boxes) are divided into five series:

Series I. Correspondence	1951 - 1987
Series II. Conferences and Committees	1955-1987
Series III. Works by Hymes	1947-1987
Series IV. Works by Others	1955-1987
Series V. Language in Society	1968-1992

#### Collection information

##### Restrictions on Use:

Series I, A, Letters of Recommendation are restricted until 2029.

##### Provenance:

Gift of Dell H. Hymes, 1987, 1993.

##### Preferred citation:

Cite as: Dell H. Hymes Papers, American Philosophical Society.

##### Processing information:

Processed by Ann Reinhardt, 2004.

##### Related material:

Dell H. Hymes appears as correspondent in several APS collections, including the papers of the Wallace Family, Floyd Lounsbury, and Ward Goodenough.

In the 1980s, Hymes donated to the APS the Walter Dyke Collection (497.3 H998m) which includes the grammar and verbs of Wishram and the Yana vocabulary and notes of Alfred Lewis Kroeber (497.3 B63c H6.6).

Other related collections include the C. F. Voegelin Papers (Ms. Coll. 68), the Harry Hoijer Collection (497.3 H68), and the Mary Rosamond Haas Papers (Ms. Coll. 94).

#### Bibliography (of this essay)

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- Hymes, Dell H. Alfred Louis Kroeber (Baltimore, 1961). Call no. 405 L26 v.37
- Hymes, Dell H. and John Fought. *American Structuralism* (The Hague: Mouton, 1981) Call no. 409 H99a
- Hymes, Dell H. *Essays in the History of Linguistic Anthropology* (Philadelphia: John Benjamins Publishing Co., 1983) Call no. 410.9 H99p

Hymes, Dell H. In *Vain I Tried to Tell You: Essays in Native American ethnopoetics* (Philadelphia: University of Pennsylvania Press, 1981) Call no. 897 H99i  
 Hymes, Dell H., ed. *Language in Culture and Society: A Reader in Linguistics and Anthropology* (New York: Harper & Row, 1964) Call no. 408 H99L  
 Hymes, Dell H. *The Language of the Kathlamet Chinook* (Doctoral dissertation, 1955) Call no. 497.4 H99 (manuscript)  
 Hymes, Dell H. *Lexicostatistics and Glottochronology in the Nineteenth Century* (The Hague: Mouton, 1973) Call no. 400 Pam. no.44  
 Hymes, Dell H. *Lexicostatistics So Far* (Chicago, 1960) Call no. 572.05 C93 v.1, no.1  
 Hymes, Dell H. *Modjeska on Sapir and Croce: A Comment* (Washington, 1969) Call no. 572.05 Am3 v.71, no.3  
 Hymes, Dell H., ed. *Reinventing Anthropology* (New York: Random House, 1972) Call no. 572.07 H99r  
 Hymes, Dell H. *Some North Pacific Poems: A Problem in Anthropological Philology* (Menasha, 1965) Call no. 572.05 Am3 v.67, no.2  
 Hymes, Dell H. *Toward a History of Linguistic Anthropology* (Berkeley, 1962) Call no. 572.09 C76p no.13  
 Voeglin, C.F. (Charles Frederick) and Dell H. Hymes. *A Sample of North American Indian Dictionaries with Reference to Acculturation* (Philadelphia: American Philosophical Society, 1953) Call no. 506.73 Am4p v.97

#### Indexing Terms

Corporate Name(s)  
 American Academy of Arts and Sciences.  
 American Anthropological Association.  
 American Association of Applied Linguistics  
 American Folklore Society.  
 Cambridge University Press  
 Linguistic Society of America.  
 Mouton Publishers  
 Social Science Research Council. Institute in Law and Social Relations .  
 University of Pennsylvania Press  
 University of Pennsylvania-Annenberg School of Communication  
 University of Pennsylvania-Department of Anthropology  
 University of Pennsylvania-Department of Folklore & Folklife  
 University of Pennsylvania-Department of Linguistics  
 University of Pennsylvania-Department of Sociology  
 University of Pennsylvania-Graduate School of Education  
 University of Pennsylvania.  
 Wenner-Gren Foundation for Anthropological Research.

#### Occupation(s)

Anthropologists  
 Aberle, David F., 1918-  
 Austerlitz, Robert, 1923-1994  
 Basso, Keith, 1940-  
 Baugh, John  
 Bauman, Richard  
 Ben-Amos, Dan  
 Bennett, Ruth S.  
 Bernstein, Basil  
 Bright, William, 1928-

Burke, Kenneth, 1897-1993  
 Cazden, Courtney, 1925-  
 Chomsky, Noam  
 Cowgill, George L.  
 Diamond, Stanley  
 Douglas, Mary, 1921-  
 Dozier, Edward, 1916-1971  
 Driver, Harold  
 Duranti, Alessandro, 1950-  
 Durbin, Marshall  
 Dyk, Walter, 1899-1962  
 Embree, Lester  
 Fought, John.  
 Frake, Charles O.  
 French, David H.  
 Friedrich, Paul, 1927-  
 Fromm, Erich, 1900-1980  
 Goffman, Erving  
 Goodenough, Ward H., 1919-  
 Gregorian, Vartan, 1934-  
 Grimshaw, Allen  
 Gumperz, John, 1922-  
 Haas, Mary R., 1910-1996  
 Harris, Marvin, 1927-2001  
 Harris, Zellig, 1909-1992  
 Hiz, Henry T.  
 Hockett, Charles, 1916-  
 Hoenigswald, Henry M., 1915-2003  
 Hoiyer, Harry, 1904-1976  
 Hymes, Dell H., 1927-  
 Irvine, Judith.  
 Jacobs, Melville, 1902-1971  
 Jakobson, Roman, 1896-1982  
 Koerner, E.F. Konrad,  
 Kroeber, A. L. (Alfred Louis), 1876-1960  
 Kroeber, Theodora, 1897-1979  
 Labov, William, 1927-  
 Levi-Strauss, Claude, 1908-  
 Lounsbury, Floyd G., 1914-1998  
 Martin, Paul S., 1899-1974  
 McDermott, Ray  
 Mead, Margaret, 1901-1978  
 Mintz, Sidney, 1922-  
 Nader, Laura, 1930-  
 Neustupny, Jiri  
 Nida, Eugene A.  
 Philips, Susan U.  
 Ramsey, Jarold, 1937-  
 Rigsby, Bruce  
 Sankoff, Gillian  
 Sapir, J. David  
 Sapir, Philip  
 Schneider, David M., 1918-1995  
 Scholte, Bob, 1902-1983  
 Sebeok, Thomas A., 1920-2001  
 Sherzer, Joel.  
 Shuy, Roger W.  
 Silverstein, Michael  
 Snyder, Gary, 1930-  
 Stocking, George W., 1928-  
 Sturtevant, William C.

Swadesh, Morris, 1909-1967  
 Szwed, John F.  
 Tax, Sol, 1907-1995  
 Tedlock, Dennis, 1939-  
 Toelken, Barre, 1935-  
 Voegelin, C.F. (Charles Frederick), 1906-1986  
 Wallace, Anthony F. C., 1923-  
 Worth, Sol, 1922-1977

Subject(s)

Cathlamet dialect.  
 Chinookan languages.  
 Creole dialects  
 Indians of North America-Ethnology  
 Indians of North America-Languages  
 Indians of North America-Northwest Coast  
 Indians of North America-Oregon  
 Language in Society  
 Languages, Mixed  
 Linguistics  
 Pidgin languages  
 Sahaptin languages

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Dear SSILA Colleagues,

I am a geographer researching into Vancouver Island which is now part of British Columbia. My research, however, relates to the period from the 1840s to the 1860s when it was a separate British Colony, including the time when it was administered by the Hudson's Bay Company. The relationships between the company, settlers, and First Nations are part of the story. The original archives I am using contain a considerable variety of names and spellings for the various First Nations on and around Vancouver Island. I would like, if possible, to link these contemporary names to modern names. Can anybody advise me of publications which might help me in this task?

Thanks,

Steve Royle

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Dear SSILA Members,

For our members involved in revitalization, please visit  
 Indigenous Languages and Technology (ILAT)- Language  
 Learning and Technology Journal

<http://ilt.msu.edu/default.html>

The list-serve is at:

<http://listserv.arizona.edu/cgi-bin/wa?A1=ind1002&L=ilat>

## NEWS AND ANNOUNCEMENTS

### An online Macro-Jê Bibliography

Dear colleagues,

I have recently launched a web project to create an interactive, comprehensive, and continually-updated bibliography on the Macro-Jê peoples and their languages. The bibliography is built on a collaborative platform. Anyone can contribute by submitting bibliographic entries; in addition, site members can further contribute by adding annotations to the bibliographic entries. The "Bibliografia Macro-Jê Online" is available at: <http://macro-je.etnolinguistica.org>

The project is conceived as a continuation of previous, printed bibliographies, such as the book *Bibliografia das Línguas Macro-Jê* (D'Angelis, Cunha & Rodrigues 2002). Reflecting the ever-growing flow of Macro-Jê studies which have been taking place in the past two decades (especially in Brazilian universities), the online bibliography already includes dozens of articles, theses, and dissertations produced after the publication of the printed bibliography, which has also been made available online:

[http://biblio.etnolinguistica.org/dangelis\\_2002\\_bibliografia](http://biblio.etnolinguistica.org/dangelis_2002_bibliografia)

Besides the innovations brought about by the adoption of an electronic format, the online bibliography also presents a major difference in scope. While the printed *Bibliografia* included only languages considered as Macro-Jê in Aryan Rodrigues' classification (1970, 1986, 1999), therefore excluding Otí, Chiquitano, and the Jabutí languages, the online project comprises all languages which have been proposed as being Macro-Jê by different authors (Aryan Rodrigues, Morris Swadesh, Joseph Greenberg, etc.). While there's no evidence for the inclusion of Otí, suggested only by Greenberg, recent studies strongly corroborate the inclusion of Chiquitano and Jabutí; furthermore, although Guató is considered a Macro-Jê language by all major classifications, the evidence for this classification is not strong. The comprehensiveness of the online bibliography is meant to ensure its function as a platform for open scholarly exchange on Macro-Jê cultures and languages.

The project's editors (linguists Christiane Cunha de Oliveira and Eduardo Ribeiro, archaeologist Jonas Gregorio, and anthropologist Marcela Coelho de Souza) welcome any comments and suggestions and invite the participation of everyone interested. Although the website's main language is Portuguese, an English introduction to the project is available at: <http://macro-je.etnolinguistica.org/en>

Currently building a Directory of South Americanists, Etnolinguistica.Org is a directory of linguists working on South American indigenous languages. Each entry is an individual page containing basic information on the researcher: name, institutional affiliation, means of contact, interest areas, and languages of interest.

The directory is cross-referenced with our ever-growing list of online resources on South American languages (theses and dissertations, open-access periodicals, conference proceedings and abstracts, out-of-print books, etc.), in such a way that, by clicking on a given language tag, one finds not only a list of online materials, but ways of getting directly in touch with linguists working on that language as well. The directory is available at the following address:  
<http://www.etnolingustica.org/linguistas>

All interested colleagues are strongly encouraged to participate by filling out the form available at the following address: <http://www.etnolingustica.org/form:linguista>

Eduardo R. Ribeiro  
kariri at gmail dot com

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Dear Colleagues,

We are pleased to announce that the program for the first Formal Approaches to Mayan Linguistics (FAMLi) workshop is now available online: <http://web.mit.edu/famli>. FAMLi aims to bring together linguists to discuss work on contemporary Mayan languages and tackle new and outstanding puzzles in the field. It will be held at MIT April 23-25th 2010.

Registration is free before March 1st. More information can be found on the FAMLi webpage.

Please let me know if you have any questions.

Thank you!

Jessica Coon  
Jcoon at mit dot edu

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**On Editorship and the IJAL**

IJAL report, January 2010, SSILA

Thank you to the IJAL team of associate editors, managing editor, and book review editor – the team is stable at the moment, and working well together.

Thank you also to the reviewers. A journal cannot function without the reviewers, and I continue to be deeply impressed at the quality of work that reviewers do. The reviews are of very high quality and, positive or negative; provide the authors with much food for thought.

And of course there must be enormous thanks to the submitters; without the submitters a journal would simply fail. I hope that the submitters, whether their papers are accepted or not, feel that they have been given a fair hearing.

The year in review:

2009: 35 submissions  
17 are on languages of North America; 16 on languages of Latin America; two mixed  
At year’s end: 8 accepted, 9 rejected (of these 4 rejected; 5 revise and resubmit); rest in review process  
phonetics and phonology: 5  
morphology, syntax, semantics: 25  
historical: 7  
other topics: 5  
(A submission may be counted in more than one category.)

2008: 33 submissions (including individual papers in theme issue)  
more than half are on languages of Latin America  
At year end: 9 accepted, 5 rejected (1 revise and resubmit; 4 reject), rest in review process  
phonetics and phonology: 6  
morphology, syntax, semantics: 14  
historical: 11

A comparison with previous years

2005: 40 submissions (including individual papers in theme issue)  
2006: 36 submissions (including individual papers in theme issue)  
2007: 27 submissions (year end: 4 accept; 11 reject (7 revise and resubmit; 4 reject))

We handle many more papers than this per year because resubmissions are not counted in these numbers.

Each paper is reviewed by 1-3 reviewers and then by an associate editor as well as by the editor.

As I mentioned in the 2009 report, I have noticed that the time to review has increased over the years on the part of both the reviewers and the associate editors. The review process is extremely quick for some papers, and quite slow for others. Authors have been very understanding, and it is hard to put pressure on reviewers, but the process is occasionally uncomfortably long.

IJAL continues to appear in both print and electronic format, with some papers having electronic only appendices. I have had no feedback on this, positive or negative, and would welcome your thoughts.

Book reviews continue to be of high quality. Willem de Reuse, book review editor, is always looking for people to do reviews, so if you are interested, please contact him.

I began my term as editor in 2002, with a five-year term, and then added three years. This means my term will end in 2010. The term has been extended for two more years. It is time for the community to think about its needs in IJAL so that the process of finding a new editor can begin soon. I’d be happy to discuss the work with anyone who might be interested.



I owe the greatest thanks to Elham Rohany-Rahbar, the editorial assistant for IJAL. Elham does extraordinary work keeping things at the journal up-to-date. Those of you who have had any interaction with the journal will know Elham through correspondence, and I hope that you all agree that she does an outstanding job.

Keren Rice  
Rice at chass dot utoronto dot ca  
January 2010

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**ICSNL 45  
45th International Conference on Salish and  
Neighboring Languages – June 25 – 27.**

**CALL FOR PAPERS**

DEADLINE: MARCH 31, 2010

The 45th International Conference on Salish and Neighboring Languages will be co-hosted by the University of Oregon and the Northwest Indian Language Institute. The conference will take place June 25, 26, and 27, 2010. Details regarding accommodations, registration, costs, etc. will be circulated in April 2010.

Papers on all aspects of the study, preservation, and teaching of Salish and neighboring languages are welcome.

**Abstract guidelines:**

Abstracts should be 150-200 words and should include the paper title, author(s), affiliation, and email address. Abstracts should be sent by email to [icsnl45@gmail.com](mailto:icsnl45@gmail.com) as a PDF attachment. If you anticipate any problems sending your abstract in this way, please contact the organizing committee. Please include the primary author’s mailing address and phone number in your email. The due date for receipt of abstracts is March 31, 2010. The program will be announced in early May.

Following recent changes in the structure of ICSNL conferences, papers will be published after the conference as a University of British Columbia Working Papers in Linguistics (UBCWPL) proceedings volume (and not as preprints as had been done in the past). Details regarding the submission of papers will be available at the conference.

The due date for completed papers is March 31, 2010

Questions about the conference should be directed to [icsnl45@gmail.com](mailto:icsnl45@gmail.com).

We look forward to seeing you this summer in Eugene, Oregon!

Marnie Atkins and Janne Underriner, for the ICSNL 45th Organizing Committee

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**Workshop on American Indigenous Languages**

Santa Barbara, CA  
April 30th-May 1st, 2010  
You are invited to attend (submissions deadline has passed)

The Linguistics department at the University of California, Santa Barbara will have its 13th annual Workshop on American Indigenous Languages (WAIL), which provides a forum for the discussion of theoretical, descriptive, and practical studies of the indigenous languages of the Americas.

You are invited to attend; the abstract submission deadline has past.

Plenary speaker: Sally Rice (University of Alberta)

**Special panel:**

This year’s workshop will include a panel presented by academic and community-based researchers working on the documentation, description and revitalization of their heritage languages.

General Information: Santa Barbara is situated on the Pacific Ocean near the Santa Ynez Mountains. The UCSB campus is located near the Santa Barbara airport. Participants may also fly into LAX airport in Los Angeles, which is approximately 90 miles southeast of the campus. Shuttle buses run between LAX & Santa Barbara. Information about hotel information will be posted on our website: <http://orgs.sa.ucsb.edu/nailsg/>

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**A New Journal on South American Languages**

*Cadernos de Etnolingüística* (ISSN 1946-7095) is a new, peer-reviewed, open-access online journal on South American languages. It publishes original contributions on South American indigenous languages, including articles, reviews, squibs, and unpublished documents (or documents of heretofore limited circulation). Its main goal is to promote the exchange of ideas among researchers in the field, encouraging the discussion of particularly important topics, and divulging recent advances in the study of the continent’s indigenous languages. Editorial quality is assured by a peer-review process conducted by a qualified editorial board, constituted by linguists from a variety of theoretical orientations, geographic foci, and institutional affiliations, all of which are actively involved in the analysis and documentation of South American languages.

*Cadernos de Etnolingüística* welcomes the submission of papers reporting on original (field, bibliographic, or both) research, descriptive or theoretical in nature, in all the subareas of our field; papers dealing with technical issues (best practices for electronic documentation, for instance) are particularly welcome. Each article is published as soon as it is approved by the editorial board, being assigned an individual issue number. Given its electronic nature, *Cadernos de Etnolingüística* recommends, whenever appropriate, the use of

audio and video resources to illustrate the linguistic phenomena under discussion. Details on the submission process can be found at:  
<http://www.etnolingustica.org/cadernos:about>

Papers and notes published in our first volume (2009), dealing with historical, descriptive, and typological issues in both extinct and currently-spoken languages, illustrate well our journal's scope. They can be downloaded at:  
<http://www.etnolingustica.org/cadernos:issues>

We, the editors, welcome any comments, suggestions, or queries at the address editores at etnolingustica.org

Sincerely,  
J. Pedro Viegas Barros (Universidad de Buenos Aires/CONICET, Argentina)  
Mônica Veloso Borges (Universidade Federal de Goiás, Brazil)  
Eduardo Rivail Ribeiro (University of Chicago, USA)  
(Co-editors, Cadernos de Etnolingüística)  
Cadernos de Etnolingüística  
<http://cadernos.etnolingustica.org>

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### Quichua Amazonian Summer Sessions

Interdisciplinary research and training on the Ecuadorian Amazon  
SUMMER 2010: June 5-30 (session 1); July 5-29 (session 2)  
Accepting applications through April 1, 2010

About the School: Located in a Quichua speaking community on the South bank of the Napo River the Field School brings faculty researchers and students together with native experts from across the Ecuadorian Amazon. Its mission is to understand the interaction of culture and environment in the Amazonian past so as to improve the quality of life for the region's future. Projects include: preserving Amazonian songs, stories, and images in a digital archive; carrying out GIS mapping and remote sensing; conducting an inventory of plant and animal species; creating a living seedbank of Amazon plant species; fostering endangered art and music. Since it's founding in 1999 students from over 70 colleges and universities have attended.

Contact: [tod@asu.edu](mailto:tod@asu.edu)

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### Kaqchikel Maya Language & Culture Intensive through the George Thayer Stone Center for Latin American Studies at Tulane University

Kaqchikel Maya Language & Culture Study in Guatemala Intensive Summer Institute  
Antigua, Guatemala  
Dates: June 21-July 30, 2010  
Spend six weeks immersed in the language and culture of the

Kaqchikel people. Experience the history, geography and culture all while learning to speak the Kaqchikel language.

Natalia Porto  
Program Manager  
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<http://stonecenter.tulane.edu/>

### San Diego State University Summer Programs

Oaxaca, Mexico (Mixtec) and Juchitan, Mexico (Zapotec) FLAS eligible  
June 22-July 31, 2010  
<http://latinamericanstudies.sdsu.edu/summerprograms.html>

Oaxaca City, Oaxaca, Mexico  
June 22-July 31, 2010  
Application deadline: April 5, 2010

It is important to note that credits earned in the Mixtec summer program can be used towards satisfying SDSU foreign language requirements.

Mixtec is an indigenous language of Mexico spoken by people living in the states of Oaxaca, Guerrero, and Puebla, many of whom have migrated and established communities throughout northern Mexico and the United States.

This intensive program is taught by native Mixtec speakers and linguists, Juan Julian Caballero of the *Centro de Investigaciones y Estudios Superiores en Antropología Social* (CIESAS) and Marcos Cruz Bautista from Mexico's *Universidad Pedagógica Nacional* from the campus at Tlaxiaco, Oaxaca (UPN). Both *Profesores* Caballero and Bautista received training in ethnolinguistics and second language acquisition pedagogy from Mexico's *Universidad Pedagógica Nacional* (UPN) and CIESAS.

The course includes four hours of classroom instruction, four days per week, and a minimum of two weekend field trips into the Mixteca. Local and visiting scholars whose research focuses on Mixtec culture and history conduct seminars each week.

Additional field trips to market centers, archaeological sites, elementary and secondary schools, and other such locations where the language and culture can be experienced within the broader Oaxacan environment are also worked into the weekly schedule. Dr. Ramona Pérez, a Oaxacan scholar from the Department of Anthropology at SDSU coordinates the program in San Diego and Oaxaca.

One of the critical issues of Mixtec is the extreme variation that occurs within the language family. The Summer Intensive Language Program is focused on acquiring sufficient linguistic skills to communicate within the dialect taught in the classroom as well as establishing a foundation for understanding dialectic differences that one will encounter as they move among Mixtec speakers. The program is also designed to provide students with a deeper understanding of





Earth that she may heal and restore the balance in Creation. We ask the world community to join with the Indigenous Peoples to pray on summer solstice for the healing of all the sacred sites on Mother Earth.

The well-being of the natural environment predicts the physical, mental, emotional and spiritual longevity of our Peoples and the Circle of Life. Mother Earth's health and that of our Indigenous Peoples are intrinsically intertwined. Unless our homelands are in a state of good health our Peoples will not be truly healthy. This inseparable relationship must be respected for the sake of our future generations. In this Declaration, we invite humanity to join with us to improve our collective human behavior so that we may develop a more sustainable world: A world where the inextricable relationship of biological, and environmental diversity, and cultural diversity is affirmed and protected.

We have the power and responsibility to change. We can preserve, protect, and fulfill our sacred duties to live with respect in this wonderful Creation. However, we can also forget our responsibilities, disrespect Creation, cause disharmony and imperil our future and the future of others.

At Mystic Lake, we reviewed the reports of indigenous science, traditional knowledge and cultural scholarship in cooperation with non-native scientists and scholars. We shared our fears, concerns and insights. If current trends continue, native trees will no longer find habitable locations in our forests, fish will no longer find their streams livable, and humanity will find their homelands flooded or drought stricken due to the changing weather. Our Native Nations have already suffered disproportionately the negative compounding effects of global warming and a changing climate.

The U.S. and other industrialized countries have an addiction to the high consumption of energy. Mother Earth and her natural resources cannot sustain the consumption and production needs of this modern industrialized society and its dominant economic paradigm, which places value on the rapid economic growth, the quest for corporate and individual accumulation of wealth, and a race to exploit natural resources. The non-regenerative production system creates too much waste and toxic pollutions. We recognize the need for the United States and other industrialized countries to focus on new economies, governed by the absolute limits and boundaries of ecological sustainability, the carrying capacities of the Mother Earth, a more equitable sharing of global and local resources, encouragement and support of self sustaining communities, and respect and support for the rights of Mother Earth and her companion Moon.

In recognizing the root causes of climate change, participants call upon the industrialized countries and the world to work towards decreasing dependency on fossil fuels. We call for a moratorium on all new exploration for oil, gas, coal and uranium as a first step towards the full phase-out of fossil fuels, without nuclear power, with a just transition to sustainable jobs, energy and environment. We take this position and make this recommendation based on our concern

over the disproportionate social, cultural, spiritual, environmental and climate impacts on Indigenous Peoples, who are the first and the worst affected by the disruption of intact habitats, and the least responsible for such impacts.

Indigenous peoples must call for the most stringent and binding emission reduction targets. Carbon emissions for developed countries must be reduced by no less than 40%, preferably 49% below 1990 levels by 2020 and 95% by 2050. We call for national and global actions to stabilize CO<sub>2</sub> concentrations below 350 parts per million (ppm) and limiting temperature increases to below 1.5°C.

We challenge climate mitigation solutions to abandon false solutions to climate change that negatively impact Indigenous Peoples' rights, lands, air, oceans, forests, territories and waters. These include nuclear energy, large-scale dams, geo-engineering techniques, clean coal technologies, carbon capture and sequestration, bio-fuels, tree plantations, and international market based mechanisms such as carbon trading and offsets, the Clean Development Mechanisms and Flexible Mechanisms under the Kyoto Protocol and forest offsets. The only real offsets are those renewable energy developments that actually displace fossil fuel generated energy. We recommend the United States sign on to the Kyoto Protocol and to the UN Declaration of the Rights of Indigenous Peoples.

We are concerned with how International carbon markets set up a framework for dealing with greenhouse gases that secure the property rights of heavy Northern fossil fuel users over the world's carbon-absorbing capacity while creating new opportunities for corporate profit through trade. The system starts by translating existing pollution into a tradable commodity, the rights to which are allocated in accordance with a limit set by States or intergovernmental agencies. In establishing property rights over the world's carbon dump, the largest number of rights is granted (mostly for free) to those who have been most responsible for pollution in the first place. At UN COP15, the conservation of forests is being brought into a property right issue concerning trees and carbon. With some indigenous communities it is difficult and sometimes impossible to reconcile with traditional spiritual beliefs the participation in climate mitigation that commodifies the sacredness of air (carbon), trees and life. Climate change mitigation and sustainable forest management must be based on different mindsets with full respect for nature, and not solely on market-based mechanisms.

We recognize the link between climate change and food security that affects Indigenous traditional food systems. We declare our Native Nations and our communities, waters, air, forests, oceans, sea ice, traditional lands and territories to be "Food Sovereignty Areas," defined and directed by Indigenous Peoples according to our customary laws, free from extractive industries, unsustainable energy development, deforestation and free from using food crops and agricultural lands for large scale bio-fuels.

We encourage our communities to exchange information related to the sustainable and regenerative use of land, water, sea ice, traditional agriculture, forest management, ancestral



## RECENT PUBLICATIONS

### English-Halkomelem Dictionary

*Dictionary of Upriver Halkomelem, Vol. 1 & Vol. 2.* Brent D. Galloway. University of California Publications in Linguistics Vol. 141, University of California Press, 2009.

This is a bilingual dictionary of the dialect of Halkomelem, a Central Salishan language, spoken by the Stó:lō Nation in the area of the upper Fraser River in British Columbia. This monumental work is the product of almost 40 years of research by the author. Over 80 native speaking elders are listed as contributors. In the course of his fieldwork, G worked with ‘Elders groups’ and led them in collective discussions of particular semantic domains. This process has given the dictionary a breadth of coverage and richness of cultural information rarely seen in Native American lexicography. Under ‘canoe’ in the English-Halkomelem section, for example, there are listed over 80 Halkomelem entries. There are references there to types of canoe, building canoes, canoe tools, parts of the canoe, canoe storage and repair, and so on. Under ‘basket’ there are over 30 entries listed. One, for example, is *st’elem* ‘cherry bark (for baskets)’. Here we find names and dates of attestation, grammatical information, dialect information, examples of its use in sentences and information on how it is traditionally blackened for basketry designs by immersion with alder bark or metal. This dictionary is loaded with information like this as well as grammatical and phonological analyses.

A 50 page introduction lists the contributors and provides an extensive description of the structure of entries and a comprehensive bibliography. Pages 1 to 1057 are the Halkomelem-English section while the remaining 617 pages are a English-Halkomelem finderlist. The Halkomelem is presented in a consistent practical orthography. Other than the orthography, the style very much matches the author’s 1993: *A Grammar of Upriver Halkomelem*, UCPL 96. The cover of each volume notes: “Available online at: <http://repositories.cdlib.org/ucpress/>”. At this time the online version has not yet been posted by the press. The electronic version will be a useful tool for exploring this large dictionary.

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### Saint Andrews publications from the Centre for Amerindian, Latin American, and Caribbean Studies (CAS)

This material is shared from the Saint Andrews publications website; the url can be found below.

*Qaraqara-Charka — Mallku, Inka y Rey en la provincia de Charcas (siglos XV-XVII): Historia antropológica de una confederación aymara.*

By Tristan Platt, Thérèse Bouysse-Cassagne, Olivia Harris with forward by Thierry Saignes.  
La Paz: Institut Français d'Études Andines / Plural Editores / University of St Andrews / University of London / Inter-American Foundation / Cultural Foundation of the Bolivian Central Bank (2006).

This 1000-page Franco-British collaboration consists of 500 pp of unpublished documentary sources, selected and transcribed from several Spanish and South American archives, which have enabled the authors to write 450 pp of strongly revisionist histories of the Inca and early Spanish empires, between the 15th and 17th centuries. This is achieved by taking the example of a large, hitherto little-known, Aymara-speaking dual confederation, the Qaraqara and the Charka, situated on the southeastern flank of the South-Central Andes. The documents are accompanied by introductions and by presentations to the five Parts into which the documents are grouped by genre, as well as by two tables of contents (general and documentary) plus indices (groups, onomastic, geographical and analytical). It is designed for practical research and use.

The book follows critically the 16th and 17th century Aymara lords in proposing a comparison between the incorporation of the confederation into first Inca and then Spanish empires. In both cases this took place within an initial discourse of alliance and reciprocal gift exchange, which in time became increasingly asymmetrical. The authors illustrate the relations between source criticism and the possibilities of reconstructing pre-Hispanic and early colonial political economies, religious cosmologies and ritual practices, oscillating between conjunctural and long-duration analyses. Thus the colonial *mitayos* of Potosí recall their previous existence as pre-Hispanic "soldiers of the Inca", who had participated in the lightning and warrior cult of the Porco silver mines, and still put on their war-gear when they went to Potosí to "fight with the mines" for the King of Spain. Different readings of the documents are made possible by differentiating the "archaeological" levels of their oral and written components, in spite of the fact that all are of colonial date.

Among several key themes is the way in which Andean memorial and administrative techniques (kipus, genealogies, woven maps, inscribed landscapes, etc.) interact with the introduction of European paper-based methods of governance, contributing to colonial and new literacy studies, as well as revealing differences and negotiations between Andean and European practices of power and administration.

Historical interpretation is situated in relation to the documents included in the volume, but also to a wide bibliography of interdisciplinary perspectives on connected regional and theoretical problems. The sources are seen as the product of a reflexively constituted tapestry of interactions and interrelations between Incas, Aymara lords and commons, Spanish and other European and *mestizo* conquerors and mediators, in which voices and perspectives from a wide variety of social positions are juggled and juxtaposed against

an enduring geographical background of rivers, valleys and mountains. The struggles of the Aymara lords to resituate themselves and their ecologically "vertical" régimes advantageously within the nascent colonial order is contrasted with the increasingly exploitative relationships which many developed with their dependent peasants, in the process of becoming salaried functionaries of the colonial State.

Illustrated with plates, tables, maps and figures, the book offers a contribution to studies of the formation of Early Modern States, and of the encounter between Europe and Amerindian civilization during the transition from the Renaissance to the Counter-Reformation. This was in turn based on the industrial extraction, refining and circulation of American silver and gold, a capitalist and mercantile régime legitimized for Europeans through Spanish efforts at evangelization and the extirpation of idolatries. At the same time the book demonstrates Andean and Spanish awareness of the ambiguous ways in which pre-conquest Andean forms of government, warfare and even religion, might contribute to the efficacy and legitimacy of the emerging colonial State. It reveals the still under-recognized Amerindian participation in the creation of a Hispanic-American form of modernity.

<http://www.st-andrews.ac.uk/anthropology/centres/cas/qaraqara.html>

**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.