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



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An Information Service for SSILA Members

Editor - Karen Sue Rolph (karenrolph at hotmail dot com) Executive Secretary - Ivy Doak (ivy at ivydoak dot com)

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

Volume 28, Numbers 1

CONTENTS

SSILA BUSINESS	
CORRESPONDENCE 3	(with a special section on Dell Hymes)
NEWS AND ANNOUNCEMENTS 7	
MEDIA WATCH	
NEWS FROM REGIONAL GROUPS 16	

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 The Haas Award recognizes a scholar whose unpublished manuscript makes a significant contribution to knowledge of Native American languages.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, Sand undertook biotic knowledge-loss assessments (2006-2009).

PRIZES

The Victor Golla Prize

DEADLINE FOR RECEIPT OF NOMINATIONS: May 1

The Victor Golla Prize honors the scholarship and community service of Victor Golla, SSILA founding Secretary-Treasurer. The prize is presented in recognition of those who, like Victor Golla, show a significant history of both linguistic scholarship and service to the scholarly community. The linguistic scholarship can take the form of either the documentation or philology of one or more indigenous languages of the Americas, such that the scholarly community knows significantly more about the language or languages of study as a result of that work. The service to the scholarly community can take the form of providing opportunities for others to communicate their work on indigenous languages, primarily through editorial work, conference organization, or responsibility for a major archive. The Prize, which bestows a life membership in SSILA on the recipient, seeks especially to honor those who strive to carry out interdisciplinary scholarship in the spirit of Victor Golla, combining excellent linguistic documentation or philology with scholarship in one or more other allied fields, such as anthropology, education, history, or literature.

To make a nomination for the Victor Golla Prize, please send a letter of nomination; a version of the nominee's CV; and two letters of support reflecting the nominee's scholarship and service to the Executive Secretary (ivy at ivydoak dot com) by May 1. Nominees need not know of their nomination. The prize will be awarded when a worthy scholar is selected, and will be announced at the Annual Meeting.

The Society for the Study of the Indigenous Languages of the Americas was established in 1981, and Victor Golla served as its mainstay in the office of the Secretary-Treasurer from inception through 2007. That year, Leslie Saxon, then outgoing SSILA President, proposed an award to honor Victor Golla and his years of service to the Society and his contributions to scholarship in native American studies. The idea of the award was taken up by 2008 President Donna Gerdts, and a committee including Sharon Hargus, Ives Goddard, Keren Rice, Leslie Saxon and Rich Rhodes established the requirements for the award. The award was first announced by President Rich Rhodes during the 2009 Summer Meeting at UC Berkeley.

The Mary R. Haas Book Award

DEADLINE FOR RECEIPT OF MANUSCRIPTS: May 1

The Mary R. Haas Book Award is presented to a junior scholar for an unpublished manuscript that makes a significant substantive contribution to our knowledge of Native American languages. Although the award carries no financial stipend, the winning manuscript is eligible for publication under the

Society's auspices in the University of Nebraska Press series Studies in the Native Languages of the Americas.

For more information on Mary Haas and the Haas Award, go to www.ssila.org.

To submit a manuscript for the Haas Award, send it in PDF format by email or on a CD by post to the SSILA Executive Secretary so as to arrive no later than May 1st.

Manuscripts may be submitted in English, French, German, Portuguese or Spanish. Winning manuscripts in English will have priority consideration at the University of Nebraska Press. For winning manuscripts in languages other than English, the Society will provide letters requesting special consideration by any potential publisher(s) in light of the manuscript's award-winning status.

Email: ivy at ivydoak dot com

Mail: Haas Award SSILA PO Box 1295 Denton, TX 76202-1295

The Ken Hale Prize

DEADLINE FOR RECEIPT OF NOMINATIONS: May 1

The Ken Hale Prize is presented in recognition of outstanding community language work and a deep commitment to the documentation, maintenance, promotion, and revitalization of indigenous languages in the Americas. The prize, which usually carries a \$500 stipend, honors those who strive to link the academic and community spheres in the spirit of Ken Hale. Recipients can range from native speakers and community-based linguists to academic specialists, and may include groups or organizations. No academic affiliation is necessary.

Nominations for the prize may be made by anyone, and should include a letter of nomination stating the current position and affiliation, if appropriate, of the nominee or nominated group (tribal, organizational, or academic), and a summary of the nominee's background and contributions to specific language communities. The nominator should also submit a brief portfolio of supporting materials, such as the nominee's curriculum vitae, a description of completed or on-going activities of the nominee, letters from those who are most familiar with the work of the nominee (e.g. language program staff, community people, academic associates), and any other material that would support the nomination. Submission of manuscript-length work is discouraged. The deadline for receipt of nominations is May 1st.

The award is presented at the annual winter meeting. Nominations will be kept active for two subsequent years for prize consideration and nominators are invited to update their nomination packets if so desired.

For more information on Ken Hale and the Hale Prize, go to www.ssila.org.

Please send inquiries and nominations to the SSILA Executive Secretary.

Email: ivy at ivydoak dot com

Mail: Hale Prize

SSILA

PO Box 1295

Denton, TX 76202-1295

CORRESPONDENCE

Dear Members,

Remembrances of Dell Hymes follow this insert. They are followed by a history of his work detailing his remarkable collections of papers and correspondence. The list of correspondence reads like a who's who. These data were last updated in 2004, as far as is known. More information is available online from the American Philosophical Society.

If you know of bibliographies compiled by Dell Hymes, please submit them to the editor. His list of publications is so extensive; we cannot (yet) do them justice here.

Remembering Dell Hymes

Dear Dr. Rolph:

I knew Dell in the early 1990s and he sent me what can be described as my first piece of fanmail. At that period, while completing a PhD on Creole French in England (with a long sideways glance at Chinuk Wawa), I was doing some language retrieval work for the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians in North Bend, OR. One day in Bradford, England, I received a letter from Dell saying that he'd heard about me from the Tribes' Cultural Resources Coordinator, Donald Whereat, and mentioned some of his work on languages in the area, enclosing some off-prints. I was astounded to receive this from someone whose works I'd first encountered in books on creolistics (notably his edited volume "Pidginization and Creolization of Languages", 1971) which I bought out of interest before I was even an undergraduate. We stayed in contact thereafter, and I got to spend quality time with him and Virginia at the Comparative Penutian Workshop in Eugene, OR, in summer 1994. He was a quiet, thoughtful and extremely gracious scholar and a polymath who followed where his curiosity led him. A giant yes, and a gentle one.

I hope that my memories of Dell are read by some of the members of the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians, such as Don Whereat's family. I lost touch with them a decade ago - emails I sent just bounced back - and I'd love to renew the connection!

Sincerely,
Anthony Grant
English and History
Edge Hill University
Ormskirk, Lancashire, ENGLAND
granta at edgehill dot ac dot uk

Dear SSILA Members,

I was asked to write a memorial of Dell offering the perspective of a relatively recent graduate student. Dell was the chair of my thesis committee, and despite his retirement in 1998, he remained the most actively involved member of my committee until my defense. Prior to chairing my committee he was also my teacher in a number of graduate seminars at the University of Virginia. I will try to convey something of the uniqueness of Dell's teaching style, and his way of mentoring the department's graduate students.

First, it should be noted that while Dell relied upon an antiquated Mac Plus for most of his word processing up until the very late nineties; he nevertheless owned a state of the art photocopier in his home office. This lop-sided expenditure of household funds for work-related technology reflects his passion for circulating disciplinary work. He used the copier whenever he came across an article or book chapter that he judged to be relevant to the work of one of the graduate students or his professorial colleagues in the department. Even students who had barely spoken to him, or who had never taken his classes, reported receiving articles with thoughtful notes from him from time to time. I took it for granted at the time, but since then have not encountered a faculty member as attuned to student interests, nor as energetic about encouraging students to enter disciplinary conversations.

The formative impact Dell exerted in American Linguistic Anthropology brought many students to his seminars, and in these seminars Dell brought us into the conversations that had shaped his life concerns: with anthropological and linguistic forebears, with the many scholars (including Virginia Hymes) who collaborated with him to develop and extend the ethnography of communication, as well as conversations with his consultants on the Warms Springs reservation. As a concrete manifestation of these formative conversations, Dell stressed bibliography. Dell handed out copies of 50-75 page bibliographies addressed to topics including ethnography of communication, pidgin and creole linguistics, ethnopoetics, language and education, all of which he had compiled and typed up himself, with hand-written annotations dappled throughout. In addition to his class bibliographies, he had amassed bibliographies on topics of interest to him, which he would pass on to students if they seemed relevant to the student's work. While any class is of necessity limited in the number of readings students can complete and instructors can address; the bibliographies provided a means of orienting to

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

M. Eleanor Nevins Assistant Professor Anthropology Department 1664 No. Virginia MS0096 University of Nevada, Reno Reno, NV 89557-0096 mnevins at unr dot edu

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 enthnography 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)

Gumperz, John Joseph and Dell H. Hymes, joint eds. The Ethnography of Communication (Washington: American Anthropological Association, 1964) Call no. 572.05 Am3 v.66, no.6

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 (Berkley, 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

Dvk, Walter, 1899-1962

Embree, Lester

Fought, John.

Frake, Charles O.

French, David H.

rielicii, David fi.

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

Hoijer, 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

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

Professor Stephen A. Royle, MRIA School of Geography, Archaeology and Palaeoecology Queen's University Belfast Belfast BT7 1NN Northern Ireland s.royle at qub dot ac dot uk

Dear SSILA Members,

For our members involved in revitalization, please visit Indigenous Languages and Technology (ILAT)- Language Learning and Technology Journal http://llt.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 Linguas 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

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 Aryon 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 (Aryon 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.etnolinguistica.org/linguistas

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

Eduardo R. Ribeiro kariri at gmail dot com

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 Jeoon at mit dot edu

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.

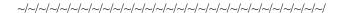
IJAL continues to appear in both print and electronic format, with some papers having electronic only appendices. I have had no feedback on this, positive or negative, and would welcome your thoughts.

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



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 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.

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

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

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.

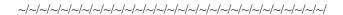
You are invited to attend; the abstract submission deadline has past.

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 Yñez 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/



A New Journal on South American Languages

Cadernos de Etnolingüística (ISSN 1946-7095) is a new, peerreviewed, 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.etnolinguistica.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.etnolinguistica.org/cadernos:issues

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

> Sincerely, J. Pedro Viegas Barros (Universidad de Buenos Aires/CONICET, Argentina) Mônica Veloso Borges (Universidade Federal de Goiás,

Eduardo Rivail Ribeiro (University of Chicago, USA) (Co-editors, Cadernos de Etnolingüística) Cadernos de Etnolingüística http://cadernos.etnolinguistica.org

Quichua Amazonian Summer Sessions

Interdisciplinary research and training on the Ecuadorian

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 dot swanson at asu dot edu.

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 nporto at tulane dot edu 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 the interface between Mixtec culture and the broader mestizo culture of Oaxaca, grassroots movements to preserve Mixtec culture both within Oaxaca and among Mixtec communities in the US, and other such topics that will provide a foundation for understanding Mixtec language and culture.

Summer Intensive Zapotec Language Program in Oaxaca Juchitán, and Valley of Oaxaca, Oaxaca, Mexico June 22-July 31, 2010

Application deadline: April 5, 2010

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

Zapotec is one of the most widely spoken indigenous languages of Oaxaca, Mexico with some speakers of Isthmus Zapotec in Chiapas and Veracruz. This intensive program is taught by native Isthmus Zapotec speakers and linguists through the *Casa de La Cultura* in Juchitán.

The course, taught in Spanish, includes five hours of classroom instruction, four to five days per week, over a six week period with workshops and fieldtrips to market centers, elementary and secondary schools, hospitals, and other community-based centers of social interaction.

Participants will experience a full immersion in Zapotec culture and language through homestays with Zapotec speaking families. Juchitán is located in the Isthmus of Tehuantepec and is a coastal marketing center located between Oaxaca City and the state of Chiapas, allowing students to easily travel to both areas. Dr. Eda Saynes-Vazquez, *Directora* of *Colegio Superior para la Educación Integral Intercultural de Oaxaca* coordinates the program in Oaxaca along with Dr. Ramona Pérez, a Oaxacan scholar from the Department of Anthropology at SDSU.

Náhuatl Language Study

June 21-July 30, 2010 Zacatecas, Mexico

Yale University's Council on Latin American and Iberian Studies (CLAIS) and Center for Language Study, in collaboration with the Institute of Latin American Studies at Columbia, the Center for Latin American and Caribbean Studies at New York University, and the *Instituto de Docencia e Investigación Etnológica de Zacatecas* (IDIEZ), Mexico, offers the opportunity to study Classical and Modern Náhuatl at beginning, intermediate, and advanced levels.

Intensive Náhuatl Language and Culture - Summer 2010

Yale's Council on Latin American and Iberian Studies coordinates an intensive summer Náhuatl course through Yale Summer Sessions as NHTL 125. The course offers the

opportunity to study at beginning, intermediate, or advanced levels of Classical and Modern Náhuatl at the *Instituto de Docencia e Investigación Etnológica de Zacatecas*. Six weeks of class will be held in Zacatecas from June 21 to July 30, 2010 with an optional week in the village of Tepecxitla, Veracruz, from August 1 to August 6.

The course seeks to:

- 1. develop students' oral comprehension, speaking, reading, writing and knowledge of language structure, as well as their cultural wisdom and sensibility, in order to facilitate their ability to communicate effectively, correctly and creatively in everyday situations;
- 2. provide students with instruments and experiences that demonstrate the continuity between past and present Nahua culture, through the study of colonial and modern texts, conversation with native speakers, and an optional residency in a Nahua community;
- 3. penetrate into the historical, economic, political, social and cultural aspects of Nahua civilization; and
- 4. prepare students to take university level humanities courses taught in Náhuatl alongside native speakers.

Beginning students will have class five hours per day, Monday through Friday: two hours of Modern Náhuatl immersion and introductory grammar with native speaking instructors; two hours of Classical Náhuatl taught by John Sullivan; and an additional hour of individual work on a research project of the 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.

For more information, please contact Jean Silk Assistant Chair, Council on Latin American and Iberian Studies, Yale University at jean dot silk at yale dot edu or John Sullivan at idiez at me dot com or go to: http://www.yale.edu/summer/

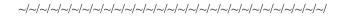
MEDIA WATCH

Shinnecock Indians and Federal Recognition

Published Dec. 28, 2009 in the New York Times By Russ Buettner

Now that the Shinnecock Tribe has met the criteria for federal recognition, members hope to build a casino on their soon-to-be 800 acre reservation. The average income within the tribe is around \$14,000. / year. Across Shinnecock Bay, homes sell in the range of \$30 million. In the absence of a living language, ethnicity of the tribe was challenged, but without success. The complete article can be found at:

http://www.nytimes.com/2009/12/29/nyregion/29shinnecock.html?_r =2&fta=v



Wind River Arapaho of Wyoming- online language video

There are only 200 Arapaho speakers left on the Wind River Reservation. Tribal leaders fear their language will not survive.

This video clip contains images and narratives by some tribal members, describing their concern for language death.

http://www.nytimes.com/interactive/2008/10/15/us/20081015-arapaho/index.html



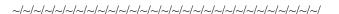
The United Nations "State of the World's Indigenous Peoples"

Data were published in late 2009 by the United Nations Department of Economic and Social Affairs. Have a look at this 250 page pdf; on page 57 is the segment on languages.

http://www.converge.org.nz/pma/sowip09.pdf

To read about Gender and Indigenous Peoples' Culture:

http://www.un.org/esa/socdev/unpfii/documents/gender briefingnote4.pdf

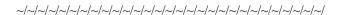


Indigenous Radio in Guatemala

Published by Cultural Survival A Step Closer to Legalizing Community Radio in Guatemala

Date: 01/27/2010

After months of lobbying by Cultural Survival and our Indigenous Community Radio partners, the proposed telecommunications bill has received a favorable recommendation from the Indigenous Peoples Committee of the Guatemalan Congress. An official ceremony took place January 14th at the Salon del Pueblo of the Congreso de la Republica where Congressman Rodolfo Castenon, the president of the Pueblos Indigenas Committee, delivered the signed initiative to the legislative directorate. This is a reason to celebrate, but it is also the beginning of a new phase in our lobbying effort, as now the general assembly has to put the bill on the agenda and vote on it.



News about Native American Languages Programs

January 2010

Hundreds of Native language advocates convened on Capitol Hill last May, asking that Congress approve a minimum of \$10 million in additional federal support for the Esther Martinez Act, which funds Native American language immersion schools, master-apprentice programs, and other revitalization projects.

Declarations on Climate Change- Copenhagen "Language Embedded in Ecology"

THE MYSTIC LAKE DECLARATION

From the Native Peoples Native Homelands Climate Change Workshop II: Indigenous Perspectives and Solutions

At Mystic Lake on the Homelands of the Shakopee Mdewakanton Sioux Community

Prior Lake, Minnesota

November 21, 2009

As community members, youth and elders, spiritual and traditional leaders, Native organizations and supporters of our Indigenous Nations, we have gathered on November 18-21, 2009 at Mystic Lake in the traditional homelands of the Shakopee Mdewakanton Dakota Oyate. This Second Native Peoples Native Homelands Climate Workshop builds upon the Albuquerque Declaration and work done at the 1998 Native Peoples Native Homelands Climate Change Workshop held in Albuquerque, New Mexico. We choose to work together to fulfill our sacred duties, listening to the teachings of our elders and the voices of our youth, to act wisely to carry out our responsibilities to enhance the health and respect the sacredness of Mother Earth, and to demand Climate Justice now.

We acknowledge that to deal effectively with global climate change and global warming issues all sovereigns must work together to adapt and take action on real solutions that will ensure our collective existence. We hereby declare, affirm, and assert our inalienable rights as well as responsibilities as members of sovereign Native Nations. In doing so, we expect to be active participants with full representation in United States and international legally binding treaty agreements regarding climate, energy, biodiversity, food sovereignty, water and sustainable development policies affecting our peoples and our respective Homelands on Turtle Island (North America) and Pacific Islands.

We are of the Earth. The Earth is the source of life to be protected, not merely a resource to be exploited. Our ancestors' remains lie within her. Water is her lifeblood. We are dependent upon her for our shelter and our sustenance. Our lifeways are the original "green economies." We have our place and our responsibilities within Creation's sacred order. We feel the sustaining joy as things occur in harmony. We feel the pain of disharmony when we witness the dishonor of the natural order of Creation and the degradation of Mother Earth and her companion Moon.

We need to stop the disturbance of the sacred sites on Mother

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 CO2 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, geoengineering 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 seeds, food plants, animals and medicines that are essential in developing climate change adaptation and mitigation strategies, and will restore our food sovereignty, food independence, and strengthen our Indigenous families and Native Nations.

We reject the assertion of intellectual property rights over the genetic resources and traditional knowledge of Indigenous peoples which results in the alienation and commodification of those things that are sacred and essential to our lives and cultures. We reject industrial modes of food production that promote the use of chemical substances, genetically engineered seeds and organisms. Therefore, we affirm our right to possess, control, protect and pass on the indigenous seeds, medicinal plants, traditional knowledge originating from our lands, and territories for the benefit of our future generations.

We can make changes in our lives and actions as individuals and as Nations that will lessen our contribution to the problems. In order for reality to shift, in order for solutions to major problems to be found and realized, we must transition away from the patterns of an industrialized mindset, thought and behavior that created those problems. It is time to exercise desperately needed Indigenous ingenuity – Indigenuity – inspired by our ancient inter-generational knowledges and wisdom given to us by our natural relatives.

We recognize and support the position of the International Indigenous Peoples Forum on Climate Change (IIPFCC), operating as the Indigenous Caucus within the United Nations Framework Convention on Climate Change (UNFCCC), that is requesting language within the overarching principles of the outcomes of the Copenhagen UNFCCC 15th Session of the Conference of the Parties (COP15) (and beyond Copenhagen), that would ensure respect for the knowledge and rights of indigenous peoples, including their rights to lands, territories, forests and resources to ensure their full and effective participation including free prior and informed consent. It is crucial that the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is entered into all appropriate negotiating texts for it is recognized as the minimum international standard for the protection of rights, survival, protection and well-being of Indigenous Peoples, particularly with regard to health, subsistence, sustainable housing and infrastructure, and clean energy development.

As Native Nations and Indigenous Peoples living within the occupied territories of the United States, we acknowledge with concern, the refusal of the United States to support negotiating text that would recognize applicable universal human rights instruments and agreements, including the UNDRIP and further safeguard principles that would ensure their full and effective participation including free prior and informed consent (FPIC). We will do everything humanly possible by exercising our sovereign government-to-government relationship with the U.S. to seek justice on this issue.

Our Indian languages are encoded with accumulated ecological knowledge and wisdom that extends back through oral history to the beginning of time. Our ancestors created

land and water relationship systems premised upon the understanding that all life forms are relatives – not resources. We understand that we as human beings have a sacred and ceremonial responsibility to care for and maintain, through our original instructions, the health and well-being of all life within our traditional territories and Native Homelands.

We will encourage our leadership and assume our role in supporting a just transition into a green economy, freeing ourselves from dependence on a carbon-based fossil fuel economy. This transition will be based upon development of an indigenous agricultural economy comprised of traditional food systems, sustainable buildings and infrastructure, clean energy and energy efficiency, and natural resource management systems based upon indigenous science and traditional knowledge. We are committed to development of economic systems that enable life-enhancement as a core component. We thus dedicate ourselves to the restoration of true wealth for all Peoples. In keeping with our traditional knowledge, this wealth is based not on monetary riches but rather on healthy relationships, relationships with each other. and relationships with all of the other natural elements and beings of creation.

In order to provide leadership in the development of green economies of life-enhancement, we must end the chronic underfunding of our Native educational institutions and ensure adequate funding sources are maintained. We recognize the important role of our Native K-12 schools and tribal colleges and universities that serve as education and training centers that can influence and nurture a much needed Indigenuity towards understanding climate change, nurturing clean renewable energy technologies, seeking solutions and building sustainable communities.

The world needs to understand that the Earth is a living female organism – our Mother and our Grandmother. We are kin. As such, she needs to be loved and protected. We need to give back what we take from her in respectful mutuality. We need to walk gently. These Original Instructions are the natural spiritual laws, which are supreme. Science can urgently work with traditional knowledge keepers to restore the health and well-being of our Mother and Grandmother Earth.

As we conclude this meeting we, the participating spiritual and traditional leaders, members and supporters of our Indigenous Nations, declare our intention to continue to fulfill our sacred responsibilities, to redouble our efforts to enable sustainable life-enhancing economies, to walk gently on our Mother Earth, and to demand that we be a part of the decision making and negotiations that impact our inherent and treaty-defined rights. Achievement of this vision for the future, guided by our traditional knowledge and teachings, will benefit all Peoples on the Earth.

Approved by Acclamation and Individual Sign-Ons.

Native Peoples Native Homelands II – Mystic Lake Declaration, November 21, 2009

RECENT PUBLICATIONS

English-Halkomelem Dictionary

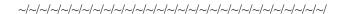
Dictionary of Upriver Halkomelem, Vol. 1 & Vol. 2. Brent D. Galloway. University of California Publications in Linguistics Vol. 141, University of California Press, 2009.

This is a bilingual dictionary of the dialect of Halkomelem, a Central Salishan language, spoken by the Stó:lo 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 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.

Tim Montler montler at unt dot edu



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-durational 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 (khipus, 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

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