

**The Society for the Study of the
Indigenous Languages of the Americas**
SSILA BULLETIN

An Information Service for SSILA Members

Editor - Victor Golla
Associate Editor - Scott DeLancey

Correspondence should be directed to the Editor
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44.0 SSILA BUSINESS

Meetings During 1997

The Society will meet twice during the next twelve months:

- A Summer Meeting will be held on July 4-5 on the campus of Cornell University, Ithaca, NY, in conjunction with the 1997 Linguistic Institute. The Call for Papers for the Summer Meeting is being mailed to members with the January issue of the SSILA Newsletter (which should reach most members by February 1) and abstracts are due by April 1.
- The regular Annual Meeting of the Society will take place at the Grand Hyatt hotel in New York City on January 8-11, 1998, in conjunction with the Annual Meeting of the Linguistic Society of America. The Call for Papers for the Annual Meeting will be sent out in April, and abstracts will be due on September 1.

Further information about both of these meetings will be posted at the SSILA Website (<http://trc2.ucdavis.edu/ssila/>).

In addition to the meetings directly organized by SSILA, sessions comprising the 36th Conference on American Indian Languages, sponsored by SSILA but organized separately, will form part of the 1997 Annual Meeting of the American Anthropological Association, in Washington, DC, November 19-23. Members interested in giving papers at the 1997 CAIL should contact Pam Bunte (Dept. of Anthropology, CSU - Long Beach, Long Beach, CA 90840; e-mail: pbunte@csulb.edu) or Sally McLendon (Dept. of Anthropology, CUNY-Hunter College, 695 Park Avenue, New York, NY 10021, or 418 F St. NE, Washington, DC 20002).

SSILA Newsletter Available Experimentally via E-Mail

Some members -- particularly those living outside the U.S. and Canada-- have asked the editor of the SSILA Newsletter (the quarterly hard-copy publication, not this Bulletin) if it would be possible to receive the Newsletter electronically. Beginning with the January 1997 issue (volume 15, number 4) we will begin doing this on an experimental basis. The full file of the Newsletter (approximately 135K in MS-Word 5.0 for Macintosh) will be sent either in the original format, or in an ASCII or RTF version, in two 65-70K files appended to an e-mail message.

All members who wish to have the computer file for the January issue sent to their e-mail address on the day of publication (probably during the week of January 27) should send the following information to the editor (vkgolla@ucdavis.edu) immediately:

1. The address to which they wish the file sent.
2. Preferred format. The choices are:
 - (a) Text only (ASCII)
 - (b) RTF version
 - (c) MS-Word 5.0 for Macintosh

Anyone requesting an e-mail version of this issue of the Newsletter will also be sent a paper copy by mail in case there are failures in transmission. However, if this process proves a success, members who request the e-mail version in the future will not receive the Newsletter in paper format.

44.1 IN MEMORIAM: TRUMAN W. DAILEY (1898-1996)

Truman Washington Dailey, the last fluent speaker of the Otoe-Missouria (Baxoje-Jiwere-Nyut'chi) language, passed away on the 16th of December, 1996, at the age of 98, after several years of failing health. His Eagle Clan name was Mashi Manyi ("Soaring High"); he was also known by his man's name, Sunge Hka ("White Horse").

He was born on October 19, 1898 near Red Rock in Oklahoma Territory, a mere 18 years after the tribe left its traditional homelands in Nebraska, and migrated to Oklahoma Territory in an effort to escape the westward non-Indian settlement. His father was George Dailey (XraS'age "Old Eagle"), Missouri & Otoe; his mother was Katie Samuels, Ioway & Otoe. He was also raised and influenced by his Ioway maternal grandmother, Rachel McCrary (Ewo'jigreMi "Makes Tree Fall Woman" [Beaver Clan]). He had several siblings, but only a sister, Lizzie Harper, lived past childhood. She recently passed away at the age of 103.

He married Lavina Koshiway on March 17, 1928, and together he served as a Road Man (ceremonial leader) in the Native American Church. They were unable to have children.

His father belonged to a group (the "Coyote Band") that resisted giving up traditional ways of life, and young Truman was well versed in the oral literature and history of his peoples. He genuinely lived this tradition by regularly supporting the ceremonial life of the tribe, as well as applying his traditional teachings in all his dealings with the larger world. He was the last elder to be able to explain the reasons and meanings behind the rituals during tribal gatherings and ceremonials of the tribe.

Truman began teaching the Otoe-Missouria language to tribal classes during the 1970's cultural renaissance. A gifted storyteller, his vivid memory, use of comparisons, and cultivated command of both his native language and of English allowed him to pass along much of the knowledge and history that he acquired from his own elders. In 1988 he again volunteered to serve as a language consultant for Louanna Furbee of University of Missouri and her dedicated students to record his language for posterity. It is thought by some tribal members that certain differences between his speech and the usual Otoe were remnants of the Missouri dialect of his father.

In addition to their respect for tradition, his family recognized the need for academic education and the ability to participate fully in the non-Indian world, and Truman attended Oklahoma A&M in Stillwater. He was awarded an honorary Doctor's degree in 1993 by the University of Missouri.

Truman was himself the the subject of a doctoral dissertation (Lori Stanley, The Indian Path of Life: A Life History of Truman Washington Dailey of the Otoe-Missouria Tribe, Univ. of Missouri-Columbia, 1993). This work, and the continuing use of his language, will be the ultimate tribute to his efforts. Unfortunately, as tribal members report in disbelief, he was laid to rest without benefit of any of the traditions, ceremonies, songs and language that he lived, used, sang, and spoke to so many of us.

Jimm G. GoodTracks
(jggoodtracks@juno.com)

44.2 THE BOOK EXCHANGE

Two booksellers with substantial collections of American Indian language books for sale have websites where lists of these books can be found:

- Riverow Bookshop (Oswego, NY): <http://www.mcs.net/~riverow> (The list is in the Native American Books section.)
- Louis Collins Books (Seattle, WA): <http://www.halcyon.com/hannah/>
- In addition, Schoenhof's Foreign Language Books (Cambridge, MA) now has a website. Schoenhof's sells dictionaries, grammars, and pedagogical materials for hundreds of languages, including many American Indian languages. The URL is: <http://www.schoenhofs.com/>

44.3 LSA COMMITTEE ON ENDANGERED LANGUAGES SEEKS PARTICIPATION

From: Tony Woodbury, 8 Jan 1997:

The Linguistic Society of America's Committee on Endangered Languages and their Preservation had an open meeting at the LSA Meeting in Chicago early this month. The meeting focused on continuing and (possible) new projects of the committee, as well as on ways for the committee (which is appointed by the LSA Committee on Committees on a rotating basis) better to involve the LSA's considerable activist base on endangerment and preservation issues.

We are therefore particularly interested in hearing from LSA members who would like to become involved in some way. A copy of the proceedings of our meeting (long) or a listing of action items proposed or discussed there (short) is available from me on request to anyone, whether or not you are an LSA member. Also, let me know if you want to be on our mailing list.

Current committee members are:

Wally Chafe (UCSB), Nancy Dorian (Bryn Mawr), Dan Everett (U Pitt), George Huttar (SIL), Colette Grinevald (MRASH), Jane Hill (U AZ), Leanne Hinton (UCB), LaVerne Masayesva Jeanne (U NV), Martha Ratliff (Wayne SU), Keren Rice (U Toronto), Joel Sherzer (U TX Austin), Tony Woodbury (U TX Austin) (Chair).

Tony Woodbury
(acw@mail.utexas.edu)

44.4 MORE ON UNIVERSITY-LEVEL LANGUAGE COURSES IN BRITISH COLUMBIA

From Margaret Anderson, 23 Dec 1996:

I thought that I would add a few comments to Bill Poser's notes on teaching of First Nations languages at the University of Northern British Columbia ([SSILA Bulletin #43.5](#)). I am the Regional Chair and Programme Coordinator for UNBC's Northwest Region, which is where the Haisla and Coast Tsimshian courses have been offered, and which is the region in which the Wilp Wilxo'oskwhl Nisga'a (WWN, the Nisga'a House of Learning, or community college) offers its courses in Nisga'a language and culture. I was also the Chair of First Nations Studies at UNBC when the programme was started, and wrote the calendar with these courses in it. It's important to note that the courses in First Nations languages and cultures are only offered where there is a partnership with a First Nation, and that the goal is to work with and develop the expertise of the communities. I think that if the level of First Nations ownership and control were not so high the courses would be doomed.

There is provision in the curriculum for up to four levels of each language, and four levels of each culture to be taught. The Nisga'a programme is the only one that has used the full potential, and they are in fact teaching extra courses above level 4. They have wonderful instructors from the Nisga'a Nation -- UNBC awarded one of its first honorary doctorates to one of them, Bert McKay.

The WWN offers their language and culture courses in three villages in the Nass Valley, plus Terrace, Prince Rupert, and Vancouver -- they have locals of the Nisga'a Tribal Council in all of these places, and the courses have been quite well enrolled. Further information on the WWN programme can be gotten from Deanna Nyce (deanna_nyce.parti@ecunet.org). Marie-Lucie Tarpent has also taught for the WWN, though I think she taught linguistics rather than one of the language or culture courses. Emmon Bach is teaching another linguistics course for UNBC this year, and I believe that almost all of his students are Nisga'a.

The Haisla courses that Emmon Bach has offered in Kitamaat Village have the support of the community, but they don't have a Haisla educational institution, so UNBC organizes these offerings through the regional office with support from the Haisla education coordinator. There are two co-instructors working with Emmon; Emmon wrote the curriculum, and has also participated in other activities in the community -- he also taught a couple of UNBC courses in the Nass Valley for the WWN when we first started this initiative. The registrations in the Haisla courses have been fairly low (mostly as the Haisla community is not very large), but a great deal of good will has been earned for the university in the community. I'm sure that Emmon would be pleased to correspond with people about the structure of the curriculum (he can be reached at [<bach@cs.umass.edu>](mailto:bach@cs.umass.edu) or [<bach@unbc.edu>](mailto:bach@unbc.edu)).

The Coast Tsimshian courses have been offered only in Prince Rupert so far, and to date there have been four sections of level 1, and three sections of level 2. John Dunn developed the curriculum, which he organized around traditional oral narratives; there is grammatical progression in the materials, but it is not taught with an emphasis on grammar. John taught the

first year by himself, but the second year we located a good co-instructor, Doug Brown from Kitkatla. Doug is teaching levels 1 & 2 as co-instructor with me this academic year as John is back at Oklahoma till the spring. We have requests to offer the courses in Kitkatla and also in Terrace as well. John is now developing the level 3 and level 4 curricula and will be teaching those with Doug this summer. These courses have been very well enrolled.

The instructors have been developing most of the materials themselves, and there are few supplementary things (like CD-ROMs, etc.) available. Of course we are only offering these courses in the home territories of the languages.

UNBC does not have a language requirement. Initially these courses transferred to other BC campuses (e.g., the U of British Columbia) as linguistics courses, but now that UBC has added a course in the language of a local First Nation the UNBC courses will now transfer as the equivalent of this, and therefore as languages, fulfilling the university language requirement. Since UBC and some other universities require a language for entrance, there is substantial interest in getting the secondary-level language offerings recognized Provincially so that they meet this requirement. The Nisga'a courses offered in grade 12 in the Nass valley now satisfy this requirement, I believe, and the Tsimshian are now developing their curriculum at the secondary level.

UNBC's First Nations language & culture courses carry 3 credits; some have been offered in an intensive 3-week format, others weekly, etc. The registration numbers so far reflect a certain amount of backlog of demand, but there is a lot of interest in the communities here, and that is our main target audience. I am looking at trying to develop a niche programme for the Northwest BC region centred on resource recreation and tourism, with a focus on First Nations cultural tourism, so the success of these courses is an asset for this.

Much of what UNBC has done was developed after consultation with the Secwepemc Cultural Education Society in Kamloops, BC. SCES is affiliated with Simon Fraser University, and their programme offers four or five Salishan languages.

Margaret Anderson
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44.5 ENGLISH-ONLY ACTIVITY CONTINUES

From Jim Crawford, 8 Jan 1997:

Losing no time, a leading English-only advocate reintroduced the "Bill Emerson English Language Empowerment Act" on January 7, the first day of the 105th Congress. The measure, once again designated H.R.123, is sponsored by Rep. Randy "Duke" Cunningham (R-Calif.), chairman of an education subcommittee that will consider the bill.

Cunningham said the measure "represents a common-sense, common language policy. The legislation names English as the official language of the Government of the United States, [and] recognizes our historical linguistic and cultural diversity, while finding that English represents a common bond of Americans, and is the language of opportunity in the United States."

It would also outlaw virtually all federal government programs, publications, proceedings, and services in languages other than English -- with only a few narrow exceptions for national security, language teaching, and the use of Native American languages. The bill is quite similar to Article 28 of the Arizona Constitution, adopted by voter initiative in 1988 and found unconstitutional by two federal courts, as a violation of the First Amendment right to free speech. (The US Supreme Court, however, is considering an appeal and could soon overturn these rulings.)

According to its sponsor, H.R.123 is essentially identical to legislation of the same title that passed the House last August, except that it drops a section repealing the bilingual provisions of the Voting Rights Act. This omission will expedite committee action, Cunningham explained. (If bilingual ballots were involved, the bill would have to be referred to the Judiciary Committee in addition to Cunningham's Committee on Education and the Workplace.) This would seem to imply an intent to move the legislation early in this session.

The full text of H.R.123 is not yet available. Last year's House-passed version can be found on the World Wide Web at:

<http://thomas.loc.gov/cgi-bin/query/4?c104:./temp/~c104t6OX::>

As in the past, it is likely that various other "Language of Government Acts" will be introduced, including a Senate version. But Rep. Toby Roth (R-Wisc.), sponsor of the most extreme English-only measure last year, has retired from Congress. Rep. Bill Emerson (R-Mo.), who sponsored H.R. 123 in the past three Congresses, died in 1996 and is memorialized by the Cunningham bill.

Jim Crawford
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44.6 SOUTHERN CALIFORNIA LULLABY STILL A MYSTERY

From David Chambers, 28 Dec 1996:

Still little response from my query about our family lullaby. Then I remembered that the SSILA posting had run in July, a fairly dead month in academia. Can you please run this again for January?

David Chambers
david.chambers@usa.net

--Here it is:

- I am still searching for information about a Native American lullaby that has been passed on for four generations in our family. I first contacted SSILA about it in early 1995, and a note was published in the SSILA Newsletter. However, I've received no response, so I'd like to repeat my query:
- My grandfather, who was born in Los Angeles, California, in 1907, taught his grandchildren an "Indian lullaby." and I have always wanted to know where it came from. Rather than go into family history (dating back to Spanish times – our family lives in Casa de Los Encinos, the oldest standing house in Los Angeles), I will simply try to transliterate the song, without the tune. (The orthography is Spanish--or Spanishesque--with capitalized vowels for emphasis):

[slowly]

I-a, I-a, awI-chI
I-a, I-a, awI-chI

ma-kI-I-ya
ma-kI-I-ya

hA-tu-lu-lu, awI-chI
hA-tu-lu-lu, awI-chI

[quickly]

hA-ma-ma-cha-ka-la-Wi-chI
hA-ma-ma-cha-ka-la-Wi-chI
hA-ma-ma-cha-ka-la-Wi-chI
hA tu-u lu-u luu
hA tu-u lu-u luu

I look forward to hearing from anyone who could help me identify the language of this song.

44.7 INFORMATION NEEDED FOR SSILA WEBSITE

The SSILA Website (<http://cougar.ucdavis.edu/nas/ssila/>) is now fully updated and reformatted, and if you haven't visited it recently, please do. We are now embarking on a new project which we hope will make the site more useful for people seeking information on specific North American languages. (Similar projects for Central and South American languages will follow.)

Our plan is to add some general reference information to the individual language pages in the "Learning Aids" file, including pointers to other sites on the Web. We would also like to post the names of one or more linguists whom people could contact if they have specific questions about the language.

To this end, we would like to solicit the following data from all readers of the Bulletin who have expertise in specific North American languages (including languages at present without a page in the "Learning Aids" file):

- For the North American language (or languages) with which you are most familiar, tell us what you think are the most useful general references (dictionaries, reference grammars, grammatical sketches, etc.). In particular, what references would you tell another linguist to consult who is interested in getting an overall picture of the grammar and lexicon of the language?
- If you know of any site on the Web that should be pointed to for people interested in this language, let us know the URL. This can include home pages maintained by individuals as well as sites belonging to tribal language programs, academic institutions, etc.
- If you are willing to be contacted by e-mail by people with questions about this language, please let us know. (We will not post your name and e-mail address without your consent.)
- We would also be grateful to hear about new materials that could be added to the list of "Learning Aids" for this language, as well as any corrections/deletions we should make.

Send all responses to: Victor Golla (vkgolla@ucdavis.edu).

To give you an idea what we hope to do, below is the information we intend to put on the Hupa page. (An asterisk denotes a link to another page or site.)

HUPA

General information

Hupa is an Athabaskan* language, belonging to the California Athabaskan group. It is now spoken by fewer than 25 people who live on and around the Hoopa Valley Reservation in northwestern California. A language revitalization program is in progress and several younger Hupa people are learning the language in "master-apprentice" teams. Linguistic documentation of Hupa is fairly extensive (Pliny Earle Goddard, 1897-1905; Edward Sapir, 1927; Victor Golla,

1962-70) and several younger linguists have a continuing involvement in Hupa research.

Basic References

Golla, Victor. "Hupa, an Athapaskan Language." In: Ives Goddard (ed.), Handbook of North American Indians, Volume 17: Language. Smithsonian Institution, 1996. Pp. 364-389.

Golla, Victor (compiler). Hupa Language Dictionary. Second Edition. Hoopa Valley Tribal Council, 1996.

Goddard, Pliny Earle. Hupa Texts. University of California Publications in American Archaeology and Ethnology 1(2), 1904.

Web resources

The Hupa Language Page*. Maintained by Danny Ammon.

Contacts for further information

Victor Golla (vkgolla@ucdavis.edu), linguist who has worked on Hupa since 1962.

Danny Ammon (ammon@dcn.davis.ca.us), Hupa language teacher at DQ University.

Sean P. O'Neill (sponeill@ucdavis.edu), graduate student working with Victor Golla on Edward Sapir's Hupa materials.

Marcelene Norton, Education Director, Hoopa Valley Tribe. P.O Box 1308, Hoopa, CA 95546.

Learning Materials

[Here follows the list of Learning Aids that are currently on the page.]

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