Relationships, responsibilities and research in collaborative language documentation

Department of Culture and Heritage, CTWS & NSF language documentation team

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We are fortunate to be a part of a team, and this presentation represents the work of many people. We acknowledge project Elders: Viola Govenor, Xaxash Aiyat Orthelia Patt, Arlita Rhoan, Shik'ashnai Suzie Slockish, Alishwalax Margaret Suppah, and Suaikt Willard Teewee; and all the teachers and learners who have guided the work discussed here.

Introduction:

Our language documentation project has been strengthened via deliberate attention to collaboration among a Tribal nation, and independent and university researchers.
After a short introduction to the project, results we will discuss today include:

(i) increased interest, advocacy and support across the community;
(ii) improved linguistic documentation of the language, and
(iii) the development of archive and research protocols and practices that reflect our partnerships and are novel for our institutions.

Introduction: Warm Springs Ichishkín Community

- Warm Springs community
- Warm Springs Ichishkiin language situation

Introduction: Warm Springs Ichishkín Documentation Project

- Elder Speakers
- NSF Language documentation team and our roles: Joana Jansen (P.I. U of Oregon, Valerie Switzler (Co-P.I. Warm Springs), Merle Kirk (Documentation Specialist Warm Springs), Hank Millstein (Linguist) & Nariyo Kono Co-P.I. Portland State University)
- 3 year project documentation project (audio/video recording, archiving, creating/expanding an existing dictionary and grammar & disseminating final products (Database, Dictionary & Grammar) through Department of Culture and Heritage, Warm Springs, U of Oregon and Portland State University)

Increased interest, advocacy and support across the community

Improved linguistic documentation of the language

Having a documentation specialist in Warm Springs has had a deep impact.

Improved linguistic documentation of the language

X̌włxwł 'meadowlark' by Arlita Rhoan

- reporting experiences
- hearsay
- gossiping

Working with Elders

ayayáshtmsha 2 *v -n-* talk nonsense, talk foolishly *Aukłáu au ayayáshtmnk.* "Don't talk nonsense. "

ayayáshwisha *v* act stupidly, act dumb, act carelessly *Pa'ayayáshwisha mishlíki paptúksha.* "They're setting the table all wrong./ They're messing up the table setting. "

ayáyat *ad* **1)** beautiful, pretty, handsome (In this meaning, this word may be used of people, animals, or things.) *Ánch'a anakúsh iwachá ayáyatk'a pilá'uxsha.* "He (Coyote) wishes himself handsome as he was before." (SASMM) *Tł'aaxw ayáyat áuku pa'ayáyana kwna.* "They all had a good time celebrating there." (TDBMM) **2)** well-off, wealthy *Aukú ayáyat inishaicha kw'apni ana'mni iwachá 'shnuwái.* "The one who had been pitiful had a nice home, lived well." (TDBMM) *Iwachá 'shnuwái ku aukú ayáyat itxanána mni, tł'áaxwtun átxanana anakwaaná pa'na wushaníkt.* "He was poor and he became well-off, he had everything people call treasure." (TDBMM) *ant*: **'shnuwái**.

ayayátmsha *v -n-* **1)** rejoice, celebrate (Implies making noise.) *ku iyíkna tanánmaman pa'ayayátmsha shápshpa pnmipáin anakúsh xwáami, nch'íki panáwa* "and he heard [the dead] people celebrating in his pack just as on high, they sounded loud "(TDBMM) **2)** feel uplifted, feel exalted (Can be used, as in the example, to describe the feeling of exaltation one may have, for instance, while singing worship songs.) *Ayayátmshaash walptáikashki.* "I feel uplifted by the song. "

ayú'ayu1 *ad* **1)** hurt, sick *Ayú'ayu patxanána.* "They got hurt/ got sick. " *Ayú'ayu iwá.* "Something's wrong with him. " **2)** unexpected, inadvertent *Ayú'ayu au mish patwiik'aiwaka au pínapamyau.* "They didn't expect it, but somehow they failed to persuade her for the fourth time. "(A&C 99-101)

ayú'ayu2 *n* misfortune, trouble *Ayú'ayuna iyáxn.* "He encountered misfortune./ He got into trouble. "

Development of archive and research protocols

- Community language documentation specialist as a gatekeeper for the archive: 1) Access & 2) Process
- Developing a protocol for database and sharing: sensitivity categories include:
  - Public, Community, Family/Spiritual group, Scholars & Administrator

- Final product copies will be disseminated through the Warm Springs community, Plateau People's Web Portal, PSU and U of O

Development of archive and research protocols

Research and IRB agreements

- UO and CTWS have engaged in open and continuous communication since the project's beginning
- All research agreements include ownership and attribution language: products are owned by CTWS
- All research agreements acknowledge the role of the CTWS Department of Culture and Heritage to review project materials

Benefits of collaborative project

- Improved understanding of the language
- Increased interest, advocacy and support for language revitalization across CTWS
- Involvement of CTWS students enrolled at UO and PSU
- Development of research protocols and practices that reflect our partnerships

Benefits of collaborative project

- Project Elders' perspectives

Project Elders' perspectives

Orthelia: *I think it's really important to continue this work on the dictionary. It's for the future of our kids, the future of our language....I don't think we would have survived had it not been for our language and our spirituality. They go hand in hand.*

Dallas: *I asked my late mother, why is Ichishkin so important to you? She goes, that's who we are. That's our identity.*

Margaret: *I grew up in a home where...all my parents spoke was Indian, Ichishkin, and I think it is really important for our young people to speak Indian, that they are being taught.*

Summary (Q & A)

Any questions?

- Elder Speakers   &   Community interns at PSU & UO
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