
But words are things, and a small drop of ink,
falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think ...

Lord Byron, *Don Juan*

from Lord Byron's *Don Juan*, Canto the Third
LXXXVIII

But words are things, and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousands, perhaps millions, think;
'T is strange, the shortest letter which man uses
Instead of speech, may form a lasting link
Of ages; to what straits old Time reduces
Frail man, when paper -- even a rag like this,
Survives himself, his tomb, and all that's his.

**LASTING
LINGUISTICS:
MAKING A
MEANINGFUL MARK**

DOES IT MATTER?

DOES IT MATTER?

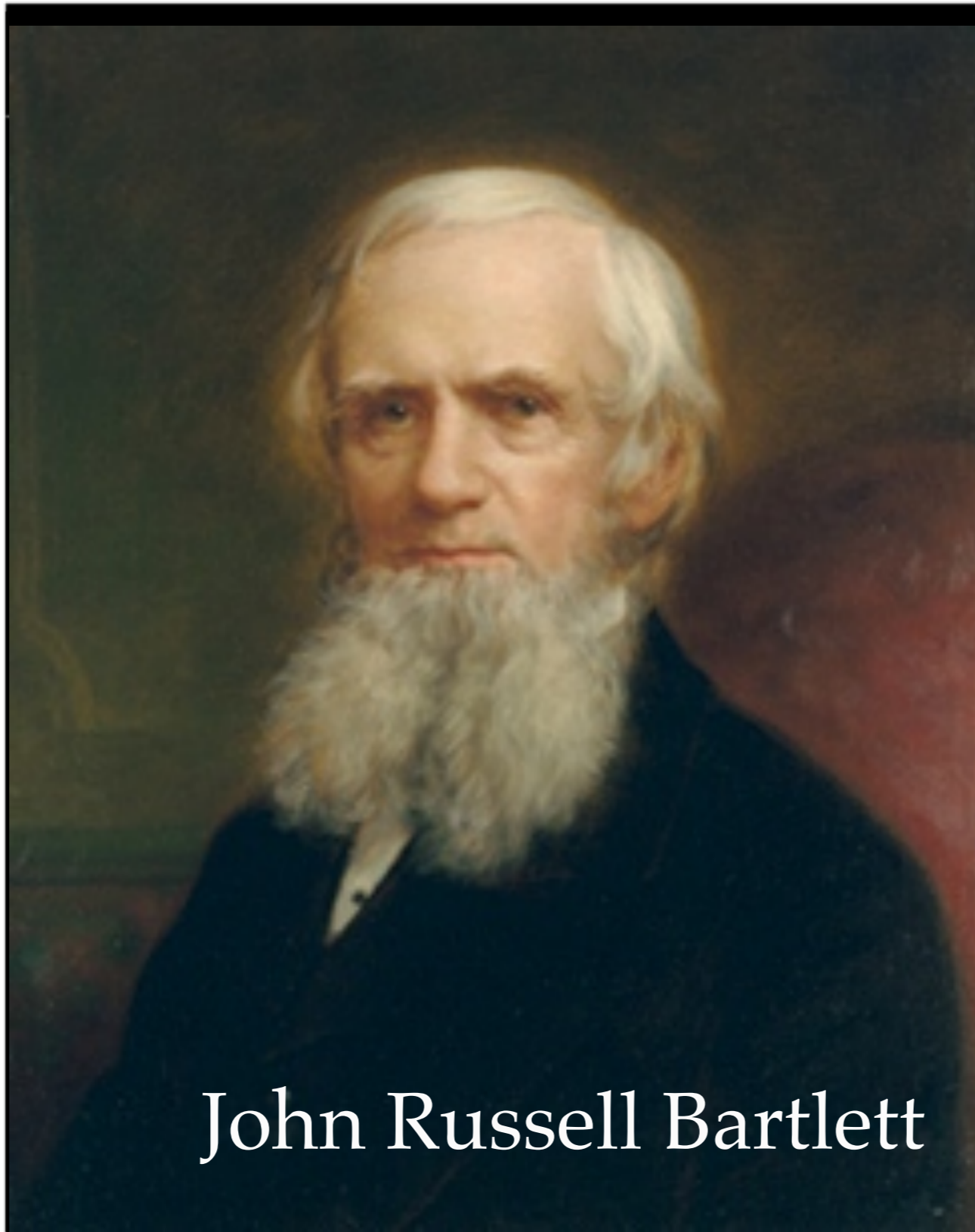
- Yes. At least it should, and it can, but it doesn't happen automatically.

THE ETHICS OF FIELDWORK

- What do you do with what you have learned and acquired?
 - For the language community itself?
 - For the scientific community?

**HOW LONG WILL IT BE
RELEVANT AND ACCESSIBLE?**

**HOW LONG WILL IT BE
RELEVANT AND ACCESSIBLE?**



John Russell Bartlett

ARCHIVING À LA 19TH CENTURY

- American Ethnological Society
 - Still in existence
 - Publishes *American Ethnologist*
 - Archives are now part of Smithsonian

Coris

101	mosquito	ko-ship-ka
102	snake	ko-ve'-macth
103	bird	scheik
104	egg	sche-käipsch
105	feathers	hre-kin-a
106	wings	i-se'-ka
107	duck	a-han-o-hraik
108	pigeon	ko-yoch-ko
109	fish	schech-kam
110	salmon	
111	sturgeon	
112	name	i-tas-i-i-yat-cui-ip
113	affection	osh-she'am
114	white ✓	köpscht

Available from the
 archives of the
 Smithsonian
 Institution,
 Washington, D.C.

(Younger)

14

Indians, people

Kom Kak

1/1/1

The first known recording of the
autoethnonym of the Seri people:
January 1, 1852, Hermosillo, Sonora.
John Russell Bartlett.

14	Indians, people	<i>kom kak</i>
----	-----------------	----------------

1976 data & analysis:
 [koŋ'ka:k] /komka:k/

El seri (*cmiique iitom*) es una lengua hablada en el litoral del estado de Sonora. Proviene de otro tronco lingüístico que no es el de las otras lenguas de la región. De hecho, la conexión genética que posiblemente tiene con otras lenguas del mundo no se ha establecido. Por lo tanto, actualmente se considera una lengua aislada.

El pueblo seri (comcáac) tiene sus raíces históricas profundamente arraigadas en esta zona y figura en la historia de México desde la primera exploración de ella. Pero obviamente su historia es mucho más antigua. Por medio de su lengua que se registra en este libro se puede empezar a apreciar la conexión que existe entre el pueblo y su territorio tradicional.

Esta obra es el resultado de más de cincuenta años de estudio y recolección de datos, y refleja la participación de muchas personas. El trabajo pionero de Edward W. Moser (lingüista) y Roberto Herrera Marcos (persona distinguida de la comunidad seri) formó la base principal. En años recientes varias personas de la comunidad han tenido una aportación muy importante, incluyendo María Luisa Astorga Flores de Estrella, Genaro Gabriel Herrera Astorga, Lorenzo Herrera Casanova, René Montaña Herrera, Alma Imelda Morales Romero y Francisco Xavier Moreno Herrera. Mary B. Moser (lingüista y antropóloga), viuda de Edward Moser, ha tenido un rol clave desde el principio del proyecto hasta el final. Stephen A. Marlett (lingüista) ha colaborado durante varios años con su esposa Cathy Moser Marlett quien también ha provisto las ilustraciones.

Por medio de este libro tenemos la oportunidad de conocer la riqueza y belleza de la lengua seri y también cómo es percibido el mundo por la comunidad seri.

Lingüística

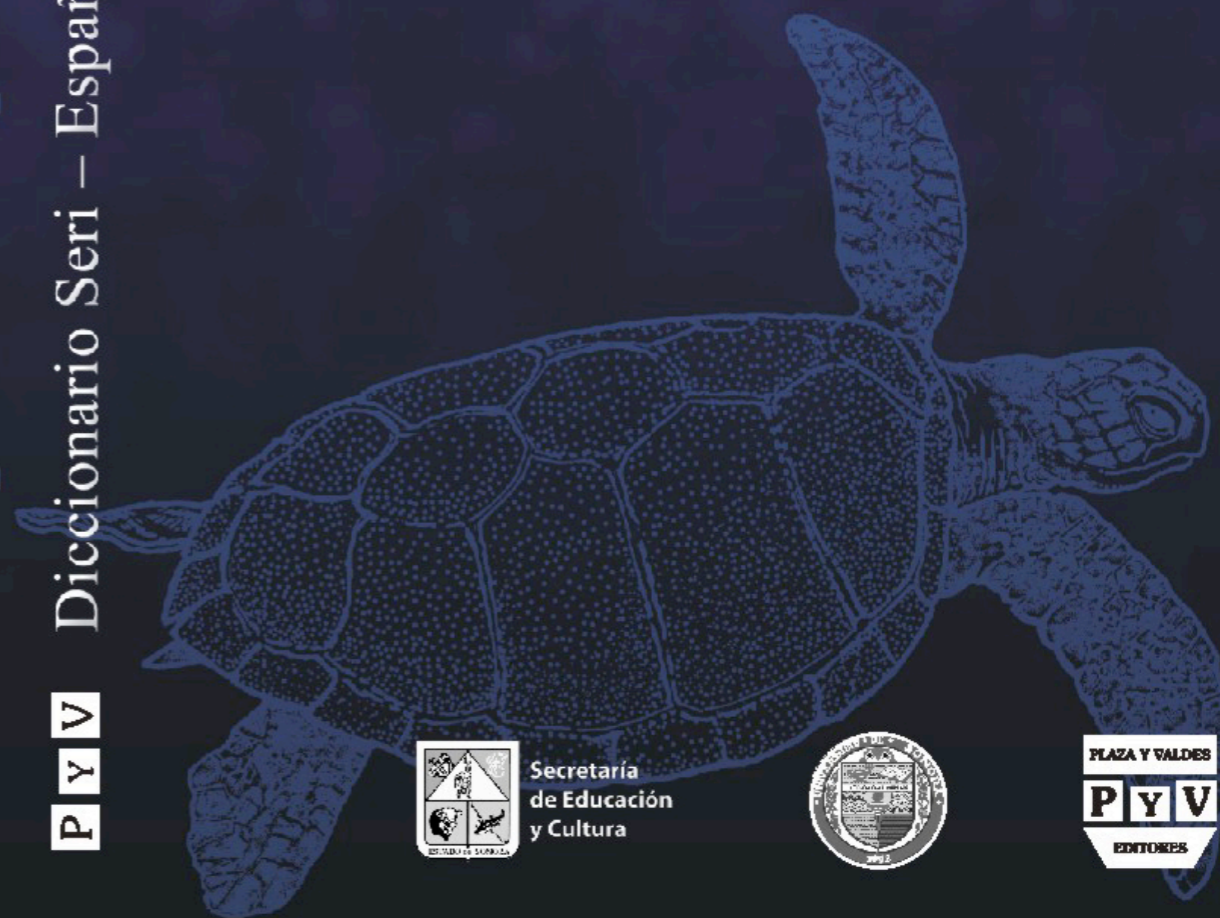


Comcáac quih Yaza quih Hant Ihíip hac

P Y V Diccionario Seri – Español – Inglés

Comcáac quih Yaza
quih Hant Ihíip hac

Diccionario Seri – Español – Inglés



Secretaría
de Educación
y Cultura



IS ANYTHING WE ARE LEARNING OF INTEREST?

IS ANYTHING WE ARE LEARNING OF INTEREST?

- **Amele** (Roberts 1988), **Seri** (Farrell, Marlett & Perlmutter 1991) -- **switch-reference system facts** show the dominant theory does not work as intended for this phenomenon in these languages

IS ANYTHING WE ARE LEARNING OF INTEREST?

★ PHONOLOGY & PHONETICS

- **Mixtec** (Marlett 1992, McKendry 2001) -- nasalization is a morpheme-level feature
- **Mixtec** (Macaulay & Salmons 1995) -- glottalization is a morpheme-level feature
- **Quechua** (Parker & Weber 1996) -- glottal features are root-level features

IS ANYTHING WE ARE LEARNING OF INTEREST?

- **Seri** is one of the few languages in which /m/ is the “unmarked” nasal
- **Seri** is one of the few languages with “empty” consonants (Marlett & Stemberger 1983)
- **Bimoba & Chumburung** (Snider 1998, 2007) -- automatic downstep and non-automatic downstep have the same height

IS ANYTHING WE ARE LEARNING OF INTEREST?

★ MORPHOLOGY & LEXICON

- **Seri** is one of a handful of languages with denominal kinship verbs (Marlett 2008)
- **Madija** (Adams & Marlett 1988) -- feminine gender is the unmarked gender
- **Seri** is one of only a handful of languages in which arm=hand=finger

IS ANYTHING WE ARE LEARNING OF INTEREST?

★ SYNTAX

- **Seri** is one of the very few languages with impersonal passives of transitive verbs (Marlett 1984)
- **Hixkaryana** (Derbyshire 1977, Derbyshire & Pullum 1979) --
OVS languages make history

FACTORS

FACTORS

- Quality

FACTORS

- Quality
- Readability

FACTORS

- Quality
- Readability
- Accessibility

QUALITY

- Data
- Analysis
- Metadata

QUALITY

- Data

- Analysis

- Metadata

{*kue mo iθoi*} [M:Mx] *komuidikuè* "I grew up like my father".

There are three contrastive connective tagmemes. The first is a sentence connective manifested by noun 4 *ie* plus adverb 1.a: {*ie hira*} [+Av.1.a] *naimie haide* "Therefore he went". The second occurs in a dependent clause and is manifested by adverb 1.a: *naimie haide* [Av.1.a] *haiñeitikuè* "Because he went, I am not going". The third connects two independent clauses and is manifested by adverb 1.b: *meru* [ClCon:Av.1.b] *ieθe atika* "It weighed, but this is the way it was carried".

Noun expressions which manifest tagmemes described above include the following: (Semantic restrictions are not given for the following formulas.)

Nx.1 = ±Mo:Ad.1/Ad.2 ±[+Mo:N.4 ±(+Mo:N.1 ±Mo:N.2) ±Mo:N.1] +H:N.1/N.2/N.3: *nana kue mo ie ama* "all my father's brothers".

Nx.2 = ±Mo:N.4 [+Mo:N.4 ±Mo:Ad] +H:N.1/N.2/N.3: *ie mare rua* "his good song".

Nx.3 = ±Mo:N.4 ±[+Mo:Av.6 +Mo:Ad.3 ±Mo:Ad.3] +H:N.1/N.2/N.3: *kue eo haiaïrede komekirede amena* "my very hard heart".

Nx.4 = ±Mo:IndCl +H:N.1/N.2/N.3: *kue mo oga guije* "the land that my father got".

Nx.5 = ±Mo:Av.6 +H:Ad.2: {*eo aijuena*} *haide* "Very heavy weight".

Nx.6 = +H:Nx.1/N.2N.4 ±Mo: *dinena* (member of *Ant*) {*hifujaiaï dinena*} *jiaikina raite* "The ant on his part said to the chief".

Noun classes which manifest tagmemes in noun expressions include the following:

Noun 1 consists of simple and compound nouns.

(It rained.)

These various types of verb stems with their objects are introduced by the following constituent-structure rules, which must be expanded in order according to the algorithm introduced in chapter 1. Note that when the verbal is part of a sentence-final verb phrase then the main verb is followed by a *vc* stem.

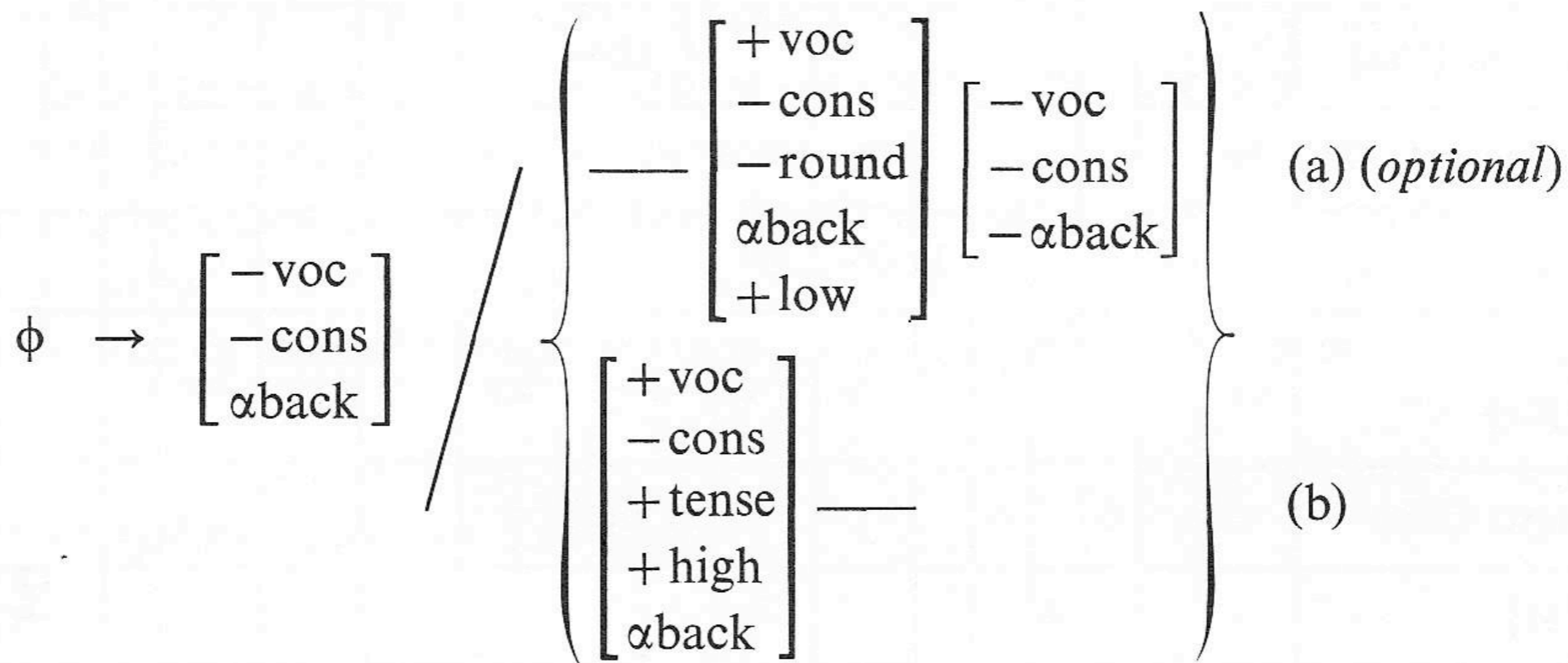
$$\left. \begin{array}{l}
 2.1 \quad \left\{ \begin{array}{c} Va \\ Vs \\ Vi \end{array} \right\} \\
 2.2 \quad \left\{ \begin{array}{c} N \\ Obj \\ * \end{array} \right\} \\
 2.3 \quad \left\{ \begin{array}{c} {}_2Vi \end{array} \right\}
 \end{array} \right\} \rightarrow \left\{ \begin{array}{c} \left\{ \begin{array}{c} va_N \\ va_{NN} \\ {}_1va_o \end{array} \right\} \\ \left\{ \begin{array}{c} vs_N \\ vs_{NN} \\ {}_1vs_o \end{array} \right\} \\ \left\{ \begin{array}{c} vi_N \\ vi_{NN} \\ {}_1vi_o \end{array} \right\} \\ \left. \begin{array}{l} 2 \\ 2 \end{array} \right\} \\ \left. \begin{array}{l} 3 \\ 3 \end{array} \right\} \left\{ \begin{array}{c} \{vac\} \\ \{vsc\} \end{array} \right\}
 \end{array} \right\}$$

$$\begin{array}{l}
 2.4 \quad Va \rightarrow \left\{ \begin{array}{c} Nc \\ Subst \end{array} \right\} \quad va_n \\
 2.5 \quad Vs \rightarrow \left\{ \begin{array}{c} Nc \\ Loc \\ Subst \end{array} \right\} \quad vs_n
 \end{array}$$

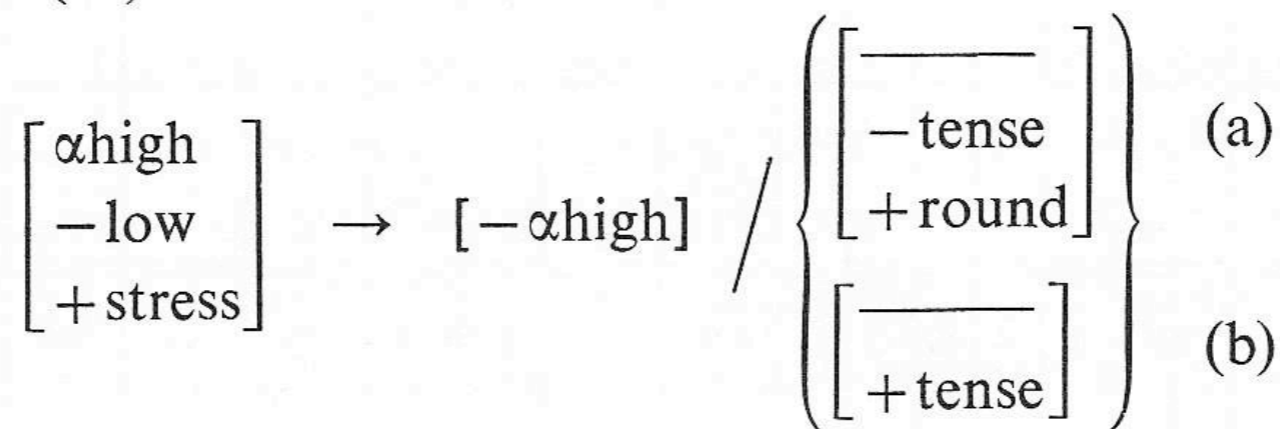
$$/- \left(\left\{ \begin{array}{c} Trms \\ Psnl \end{array} \right\} \right) (Aux) = *$$

The symbol *Obj* is expanded into an *NN* if it is followed by a stem of one of the following types: *va_{NN}*, *vs_{NN}*, or *vi_{NN}*.

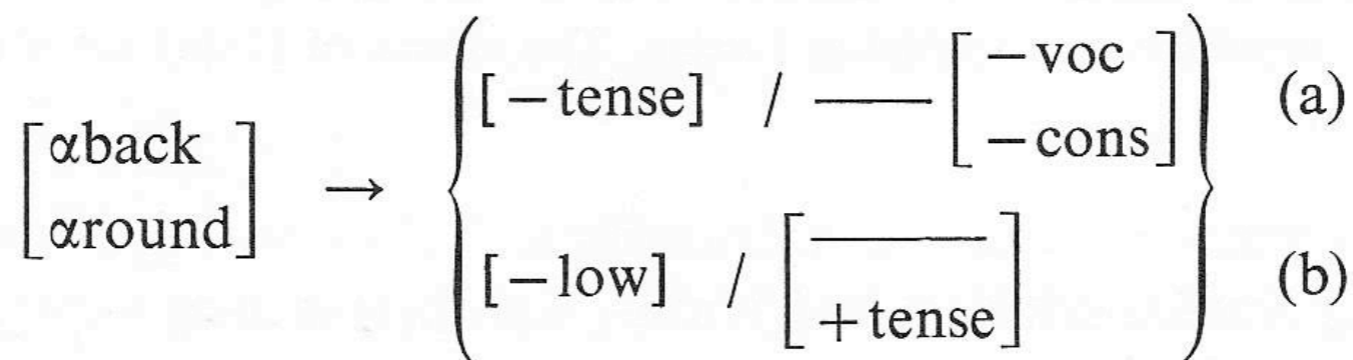
(V) GLIDE INSERTION (a), DIPHTHONGIZATION (b) (19)



(VI) VOWEL SHIFT (26)



(VII) DIPHTHONG LAXING (a), VOWEL RAISING (b) (30)





The Archive of the Indigenous Languages of Latin America

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SEI001R003	Seri	Zixquisiil ctam	Narrative	Steve Marlett	Details
SEI001R002	Seri	Ziix quisax ctam xah oeeen	Narrative	Steve Marlett	Details
SEI001R001	Seri	About the creation of the world	Narrative	Steve Marlett	Details

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Ziix haptc iiha comcaac quih occoaaj quih ano yaii

Ziix haptc iiha

[Hapxa quij cöihataamalca hac](#)

[Hapxa quih oot cop cöihaasitim hac](#)

[Hapxa quih xazoj quih cöihaasitim hac](#)

[Heesam quih xepe an hant cöiyaaait hac](#)

[Oot quih conteetxyat quih cöiscaao hac](#)

[Oot quih iizax cöisixö hac](#)

Ziix haptc iiha quimazxa

[[RMH iitom
iihi.](#)] (1.16 mb)

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iihi.](#)] (2.10 mb)

READABILITY

- **Language**
 - Readable at least by interested people in the language community?

READABILITY

READABILITY

READABILITY

- **Style & level**

READABILITY

- **Style & level**
- Comprehensible to linguists 50 years later?

READABILITY

- **Style & level**
 - Comprehensible to linguists 50 years later?
 - Comprehensible to educated people now?

READABILITY

- **Style & level**
 - Comprehensible to linguists 50 years later?
 - Comprehensible to educated people now?
 - Comprehensible to people in the language community?

ACCESSIBILITY

ACCESSIBILITY

- Paper? What happens later to those copies? Where are they?

ACCESSIBILITY

- Paper? What happens later to those copies? Where are they?
- Internet? What happens when the website is removed?

ACCESSIBILITY

- Paper? What happens later to those copies? Where are they?
- Internet? What happens when the website is removed?
- Tapes & CDs? What happens when those CDs fade away?

ACCESSIBILITY

- Paper? What happens later to those copies? Where are they?
- Internet? What happens when the website is removed?
- Tapes & CDs? What happens when those CDs fade away?
- Who can even find them?