Reminders!

1. Our next meeting!
   a. December 3rd, 2012
   b. Last meeting of the semester: Game Night!
      i. We will be playing games, watching fun TV shows, eating pizza and
         passing cookies! Please join us for a much-needed study break before
         finals!

2. Anthropology Club Fundraising!
   a. Anthropology Holiday Mugs! Only $15—Perfect for a holiday gift! Includes
      hot chocolate, a candy cane or two, and assorted chocolates! Email
      beyeraut@msu.edu to purchase yours!
   b. Candy Jar! $1 for each student guess and $2 for each faculty guess. We have a
      LARGE jar of Hershey’s kisses! The objective? Be the closest guess to the
      correct number of kisses and take home the entire jar of chocolate! All
      proceeds go directly to the MSU Anthropology Club.
   c. Stay tuned to future emails for more fundraising details! 😊

3. Mid-Year Elections!
   a. Our lovely Vice-President, Rebecca Sobanski, will unfortunately be leaving us
      next semester. That means that we will be holding elections for the Spring
      Semester, briefly, at our next meetings.
   b. Available Positions: Treasurer, Fundraising, Webmaster, Vice President
   c. To run, please email anthro@msu.edu with a paragraph telling us who you
      are, what you would like to contribute to the Club, and other fun information
      about yourself.

4. MSU Anthropology Department Brown Bags
   a. Every Friday, 12:00pm, C103 McDonel Hall
      i. Bring a lunch and listen to students and professors informally share
         their research and anthropological experiences!

5. Michigan Archaeological Society Meetings
   a. Typically the 3rd Wednesday of the month
      i. 455 Baker Hall, 6:30pm
   ii. Stay tuned for updates on the next meeting!

MEETING:

1. Dr. Morgan is one of two linguistic anthropologists here at MSU
   a. Dr. Chantal Tetreault is the other linguistic anthropology faculty member
2. Contemporary American Indian Communities is Dr. Morgan’s focus
   a. Contemporary native issues, etc.
3. Linguistic and cultural—sitting on the fence between both subfields
4. What do we think that Linguistic Anthropologists actually do?
a. Group discussion
   i. What are our questions and thoughts? Methods?
      1. A lot of us don't have a clear sense of what linguistic
         anthropology is!
   ii. Large theoretical body of knowledge
      1. Discourse!!! \(\rightarrow\) where linguistic anthropology “shines”
5. How people conceive of the connection between language and culture
6. How patterns of speaking reflect and regulate patterns in social life
7. There is a LOT you can do!
   a. Record conversations and analyze these
   b. “Home girls”—Latino girl gang members in California
      i. Book that focuses on one phonological sound to help determine
         whether a teen is a member of the gang or not
8. “How we talk makes us who we are”
9. What does it mean to have a language? What actually constitutes a language?
10. Social operations, inequality, and power

Applications
11. Other subfields
   a. Physical
      i. Evolution of speech
      ii. When we were able to produce speech \(\rightarrow\) not exactly correct
         1. The brain and its language function pre-dates this!
      iii. Teaching higher primates how to communicate
         1. Coco the Gorilla 😊
   b. Archaeology
      i. Understanding movements of people
      ii. Illuminates patterns of diffusion and borrowing
   c. Socio-Cultural
      i. United by the idea of “discourse”!
      ii. MANY ways that linguistic and socio-cultural fields are related

Native American Language Families
12. 150 language families left, with around 300 original language families having
    existed
13. Time-depth and movement: can be determined by studying language families!
    a. Subsistence patterns can also be determined by studying these families
14. Lots of resources: less movement! If people are moving less and less, the more likely
    there is to be language isolates
    a. Very common in California
15. Language codes
16. We use language to include or exclude!
    a. Differentiation
       i. Gender, economics, etc.
17. How does a language operate?
a. Sound, grammatical pattern, morphological patterns, syntactic, phonological patterns, etc.
   i. LOTS of methodological rigor

18. Role of language in human interactions
   a. Use or exploit language
   b. Language standardization → Dr. Morgan is very interested in this!
      i. “English only” movements, how textbooks get created, how dialects become standardized

19. Applications
   a. Create language policy
   b. Bilingual education
   c. African American English
   d. Heritage languages (why they do or do not pass on languages)
   e. Retention and revival of native languages

20. 1994-1995: When Dr. Morgan first began working with Native American languages and communities
   a. Grass-roots movement
      i. Explosion of awareness that languages were dying
         1. Assimilation campaign and “boarding schools”
            a. People still used their languages prior to the 1960s
               i. Roads being built, etc.
               1. Led to people retaining their languages less and less

21. New Zealand successes and Hawaii Language Emersion Schools
   a. Natives began to use these programs as models
   b. How do you bring back a language?
      i. How do you decide when/if/how to bring a language back?
         1. Why? Ceremony, every-day use, etc?

22. “We love the mess” → What anthropology is all about!
   a. We love chaos because human life is chaotic and messy

23. Dr. Morgan is originally from Colorado
   a. Grew up on the periphery of Native communities out West
   b. Lakota and Dakota tribes are her focus
   c. Fort Belknap reservation in Montana
      i. Highway 2, going west from the Upper Peninsula
         1. Long drive, but an easy one
   d. Algonquian-speaking and Sioux-speaking communities
      i. How they are doing language revival programs, etc.
   e. Also loves the history of the field of Anthropology!
   f. 1980s and 1990s: Linguistic anthropology exploded
      i. Ever since Boaz, the study of Native American languages has been a cornerstone of American Anthropology
         1. From the late 19th century, a big push toward scientific study of languages → Boaz!
            a. Cataloging and documentation a huge area of study and focus
ii. Language revitalization: people came back to archives, etc., and resources created by anthropologists!

g. Large dictionary project completed 10 years prior to Dr. Morgan's arrival in Fort Belknap
   i. Nothing was being done with this information; “It was ossifying!”
   ii. Dr. Morgan took all of the diverse information and tried to figure out how to bring it all back in to Native community life
      1. She worked on this for 5 years
         a. Trained in linguistics proper, linguistic anthropology and socio-cultural anthropology
            i. Determine culturally-sensitive and appropriate uses of the language for use in the Native college classroom
               1. Very difficult!
                  a. Tribal counsel, speakers (male verses female), how to write it! (most difficult aspect), college, etc.
                     i. Disagreements and unrest

iii. Orthography ➔ How you choose how to represent a language
   1. VERY difficult to figure out!!!
   2. What it means to codify and make a language permanent to the people who speak it
      a. Very touchy subject
   3. Through schooling and through writing that Natives were forced to learn English
      a. Natives believe that the way that their languages are able to survive is due to the fact that they were NOT written!
         i. Now a push to write and codify them...
            1. Much disagreement and apprehension

iv. What does it mean that a “language cannot be written”?
   1. Appropriateness and views of what writing should be used for and be used to represent

v. Cherokee is the only Native Language that has a written syllabery
   1. Written by a Sequoia Native who was not “literate” in any standard language system, but created a coherent and representative system for learning and teaching Cherokee

vi. There were writing systems written and developed, but it was very few and far between
   1. Priests often tried to prevent the writing of languages because they didn’t want the Natives to learn/remember their Native languages
      a. Assimilation!
      b. “All Natives need to be speaking English and English only.”
2. Government was doing a contracting system in which the government paid the Churches to teach and educate the people on tribal lands. No one was allowed to teach tribal languages.
   a. Natives, however, were still writing it down!!!
      i. People came up with ways of writing them on their own. Very differing methods.

vii. Alphabatically or syllable-by-syllable systems of language writing
   1. Often syllable-by-syllable: Syllabery
      a. Nakota used a syllabery system
         i. Using literacy to script out how to say things
            1. Needed to be a fluent speaker to use these “scripts”
               a. Still useful later on!

viii. Bi-lingual Education Act
   1. Communities are now able to teach their languages
      a. Natives, in tribally-owned schools, are beginning to write and teach their languages in their schools
         i. Even more standardization
   2. “Language needs to per performed!”
      a. When it has the most meaning and people are best able to learn a language

ix. Special sounds unique to each language!
   1. Dr. Morgan’s favorite word in Nakota is the word meaning “to snore”.
      a. The sound used to produce the word sounds like one is actually snoring

x. What’s appropriate and not appropriate in teaching a class
   1. Students often wanted to learn about ceremony the most
      a. They wanted to learn this for special ceremonial activities
         i. Problem: this language is thought to be sacred and “dangerous” in Nakota
            1. Privileged knowledge that must be taught be leaders and must be asked in a special way

xi. “We don’t know who we are.”
   1. One woman told Dr. Morgan that this is what made her the most sad about her language
      a. Kinship terms and associated relations between people are very important in Nakota and the people were starting to forget this important part of their culture

xii. Differences on what English names and Nakota/Sennaboyan names for places actually mean
   1. Example: Wase Wakpa
      a. “Lodge Pole/Lodge Pole Creek” in English
      b. “Indian Paint Creek”: Nakota/Sennaboyan
Questions

24. Ojibwe: Dr. Morgan works a lot with people here in Michigan to teach and revitalize the language
   a. Quiz Bowls in Ojibwe 😊