

Annual Report for Period:06/2009 - 05/2010**Submitted on:** 05/20/2010**Principal Investigator:** Furbee, N. Louanna .**Award ID:** 0650942**Organization:** U of Missouri Columbia**Submitted By:**

Furbee, N. Louanna - Principal Investigator

Title:

Tojolabal (SIL CODE: toj) (Maya) Language Documentation Project

Project Participants**Senior Personnel****Name:** Furbee, N. Louanna**Worked for more than 160 Hours:** Yes**Contribution to Project:****Post-doc****Graduate Student****Undergraduate Student****Technician, Programmer****Name:** Guillen Rovelo, Louanna del Soc**Worked for more than 160 Hours:** No**Contribution to Project:**

Guillen Rovelo is a member of TLDC staff and consults on all matters of electronic archiving, preparation of archives, as well as teaches workshops on software programs to other members of TLDC. She has also prepared and maintains a website for the project.

Other Participant**Name:** Jimenez Jimenez, Ramon**Worked for more than 160 Hours:** Yes**Contribution to Project:**

One of the Tojolabal Team members who prepare materials for electronic archiving and engage in literacy and Tojolabal promotion activities in the region for the Tojolabal Language Documentation Center (TLDC). Jimenez Jimenez has special responsibility for coordinating activities of the Center personnel and for serving as liaison with the Centro de Investigaciones en Salud de Comit?n, A.C., the affiliate of CDIT for financial accounting.

Name: Lopez Mendez, Teresa**Worked for more than 160 Hours:** Yes**Contribution to Project:**

One of the Tojolabal Team members who prepare materials for electronic archiving and engage in literacy and Tojolabal promotion activities in the region for the Tojolabal Language Documentation Center (TLDC). Lopez Mendez has special responsibility for maintaining and coordinating use of all equipment in the TLDC and assists Jimenez Jimenez as liaison with the Centro de Investigaciones en Salud de Comit?n, A.C., the affiliate of CDIT for financial accounting.

Name: Vazquez Mendez, Juan**Worked for more than 160 Hours:** Yes

Contribution to Project:

One of the Tojolabal Team members who prepare materials for electronic archiving and engage in literacy and Tojolabal promotion activities in the region for the Tojolabal Language Documentation Center (TLDC). Vazquez Mendez has special responsibility for coordinating Tojolabal literacy classes in offered by TLDC to persons in Tojolabal communities and for directing the preparation of a literacy manual for those classes.

Name: Santiz Perez, Maria

Worked for more than 160 Hours: Yes

Contribution to Project:

One of the Tojolabal Team members who prepare materials for electronic archiving and engage in literacy and Tojolabal promotion activities in the region for the Tojolabal Language Documentation Center (TLDC). Santiz Perez has special responsibility for maintaining the Project Archives and the Database of all records.

Name: Aguilar Mendez, Hermelindo

Worked for more than 160 Hours: No

Contribution to Project:

One of the Tojolabal Team members who prepare materials for electronic archiving and engage in literacy and Tojolabal promotion activities in the region for the Tojolabal Language Documentation Center (TLDC). Aguilar Mendez has special responsibility for coordinating all literary activities of the TLDC including coordinating classes in creative writing and presentations of literary works. Aguilar Mendez works 2 days a week for TLDC and the other three days for the Centro de Investigaciones en Salud de Comitán, A.C., with which TLDC is affiliated.

Research Experience for Undergraduates**Organizational Partners****CIESAS-Sureste****CISC, A.C. (health research)****Other Collaborators or Contacts**

Centro de Investigacion Superior en Antropología Social del Sureste (CIESAS)
 Centro Estatal de Lengua, Arte y Literature Indigena (CELALI) - presenters of workshops;
 TLDC has evaluated materials of CELALI
 Archivo de Fotos Indigenas (AFI de CIESAS)
 Lok'tamayach (Project to train indigenous photographers) - presenters of workshops
 Sna Jtz'ibajom (Project to promote indigenous languages, affiliate of UNICH) - presenters of workshops, consultants for literacy manual)
 Universidad Intercultural de Chiapas (UNICH) - collaborators in planning conferences
 Universidad Autonimo de Chiapas (UNACH) - collaborators and consultants for literacy manual; have referred student (Guillermo Perez Jimenez) to TLDC for help with collecting and archiving Tojolabal data
 Jose Luis Escalona Victoria (regional director, CIESAS) - referred Ph.D. student (Jose Gomez Cruz) to TLDC for future collaboration; is planning collaborative project with TLDC
 Gilles Polian Marcus (linguistic investigator, CIESAS) - included 2 TLDC team members (Lopez Mendez and Jimenez Jimenez) in his class on Language Documentation, CIESAS, Autumn 2008; he and member of his Tzeltal language documentation project team shared experiences with TLDC in a workshop format
 Roberto Zavala (director, linguistic activities, CIESAS) - referred Ph.D. student (Jose Gomez Cruz) to TLDC for future collaboration; shared workshop planning
 Judith M. Maxwell (professor, Tulane University) - presenter of workshops and evaluator of

TLDC programs

Marc Peake (graduate student, Univ. de Lyon, France) - presenter of workshop

Domingo Menese Mendez (director, Language Program, UNICH) - presenter of workshop

Antonio Gomez Hernandez (professor, UNACH) - consultant for literacy manual, collaborating scholar on revision of writing system

Daniel Ochoa Najera (linguist, CELALI) ? presenter of workshops

Nicolas Huit Bautista (anthropologist, CELALI) ? presenter of workshops

Andres Cholutio Garcia (director, Fundaci?n Ling?istico Francisco Marroqu?n, Antigua Guatemala)- presenter of workshop

Ajpub' Pablo Garcia Ximata (Investigator, Instituto de Ling?istica y Educacion, Universidad

Rafael Landiver, Guatemala) - presenter of workshop on cultural values in applied linguistics

Alejandro Curiel Ramirez (Chief of Research, Institute Nacional del Lenguajes Indigenes (INALI), Mexico, Mexico) - presenter of workshop on writing system for Tojolabal

Marielena Fernandez Galan (UNACH) - provided bibliographic information and referred

student (Guillermo Perez Jimenez) to TLDC for help with collecting and archiving Tojolabal data

Guadalupe Alvarez, investigator at El Colegio de la Frontera Sur (ECOSUR), referred graduate student Antonio Najera Castellanos to CDIT for interchange

Leonardo Martinez Calvo (director of the indigenous radio station XEVFS, Las

Margaritas, Chiapas) - appointed TLDC team members to the consulting programming board and gave TLDC a weekly 1-hour program site for use in its efforts

Following persons serve as members of the Advisory Councils to the TLDC for TLDC

activities in their respective communities (Veracruz and Gonzalez de Leon, Chiapas): The

Advisory Council of Gonzalez de Leon: Ignacio Jimenez Gomez, Javier Jimenez Jimenez,

Belisario Jimenez Jimenez, Ricardo Garcia Mendez, Antonio Lopez Garcia, Eugenio Garcia

Jimenez; The Advisory Council of Veracruz: Alejandro Hernandez Gomez, Reynaldo Lopez

Lopez, Juan Alvarez Hernandez, Caralampio Hernandez Gomez, Juan Lopez Cruz,

Francisco Hernandez Hernandez, Roberto Abadia Lopez.

President of the Municipio (=County) of Las Margaritas, Chiapas, Mexico: Prof. Rafael Guillen Dominguez

Coordinator of Zone 720 IEA, Chiapas, Mexico (educator): Gamiel Roblero Marieegos

Chief of Zone 705 IEA, Chiapas, Mexico (educator): Hermelindo Rodreguez Velasco

Maria de la Luz Velasco Jimenez, reporter and presenter, Radio Station XEVFS, Las

Margaritas, Chiapas, Mexico - director-producer of indigenous language broadcasts

Activities and Findings

Research and Education Activities: (See PDF version submitted by PI at the end of the report)

See uploaded Activities file.

Findings: (See PDF version submitted by PI at the end of the report)

See uploaded Findings file.

Training and Development:

The Centro de Documentación del Idioma Tojolabal, A.C. (CDIT) trains both its five-person Tojolabal staff of documentalists and the students in community-based classes through workshops. These are skills-based programs that take the position that a skill once taught to someone, can be taught by the recipient to another person, and so the knowledge can be spread according to a model of 'education by contagion.'

In the first year of the project, workshops given to the CDIT team predominated. These included workshops by the indigenous personnel of the Chiapas Photographers group, Lok'tamayach on photography and design of publications; workshops by Nicolas Huit de Bautista, Daniel Ochoa, and other indigenous staff of CELALI (the Center of Indigenous Languages, Arts, and Literatures of the state of Chiapas) on literature, on translation, on experiences in developing literacy and other outreach programs, and on the development of indigenous involvement in promoting and preserving the languages, literatures, and fine arts of the numerous indigenous ethnic groups of the state; and (4) from members of Sna JTz'ibajom, the group of indigenous writers and theater people in Chiapas. In addition, the Tojolabal anthropologist, Prof. Antonio Gómez Hernández of the Universidad Autónoma de Chiapas, critiqued drafts of the literacy manual prepared by the CDIT staff in multiple sessions, worked with CDIT on a proposal for standardizing the writing of Tojolabal, and acted as a consultant for many smaller issues—all without accepting compensation. They also received workshops from leaders of the indigenous linguistic efforts in Guatemala (Andrés Cholotio García, President, PLFM, and Ajpub' Pablo García Xmata, Universidad de Landívar), from Judith Maxwell (Tulane University).

During the second and third years, the CDIT documentalists took what they had learned to communities where they presented workshops to prepare young people there to form collaborating documentation centers. This practice followed an philosophy of 'education by contagion,' whereby skills learned by the CDIT documentalists were transferred to persons in the community, who then taught them to others. One student in Veracruz taught a literacy class under CDIT supervision. In other instances, skill sets were passed to individuals, such as the effective use of using a digital video recorder taught to a university student who was preparing a term paper and wished to document the ritual of change of civil officials in the village of 20 de Noviembre.

Training of CDIT staff in Years 2 and 3 also moved more to more formal study of linguistic science through an on-going course in Mayan linguistics offered by Furbee. All five members of the CDIT team took a short course in Maya Hieroglyphs and the History of Mayan Languages given by Juan Jesús Viquez and Danny Law at the general forum on standardizing the writing systems of indigenous languages in Chiapas in Autumn 2009. One CDIT team member took a formal class on Language Documentation offered by Dr. Gilles Polian Marcus of CIESAS-Sureste.

We also strived by to develop an indigenous linguistic practice by means of creating 'metamodels' of specific linguistic phenomena in Tojolabal. We extended our initial collaborative work on evidentials (Aguilar Mendez et al., in press (2010)) and refined the analysis (Furbee, in press (2010)). (A status report on the Metamodel for Evidentials can

be found in the Findings section of this report.) We also worked collaboratively on independent and conjunct verb forms as marked by verb status markers, searching for explanations from pragmatics that might govern the use of the different forms. A preliminary report on the topic was given at the SSILA meeting in Baltimore in January 2010 by Furbee.

The CDIT team endeavored to gain more sophisticated presentation skills through participation in various forums and symposia in Chiapas and, importantly, before an international audience at the Society for Applied Anthropology annual meeting in Merida in March 2010. In Merida, we presented on 'contagious education', giving 4 papers and a 40-minute set of demonstrations in a symposium format that included two discussants and audience participation. (The paper titles and participants can be found in this report under Project Research and Education Activities).

Outreach Activities:

Year 3 has brought to fruition our plan to establish satellite documentation centers in four Tojolabal communities. The three sequenced workshops (on Literacy in Tojolabal, on Literature Creation in Tojolabal, and on Language Documentation and Archiving Practices) prepared the teams in these communities for leading their own community-based documentation efforts.

LANGUAGE PRESERVATION SERVICES TO TOJOLABAL-SPEAKING COMMUNITY

VILLAGE-BASED WORKSHOPS AND DEVELOPMENT OF SATELLITE CENTERS: We have given workshops (see Activities section for additional descriptions of these) in five Tojolabal communities and have completed the sequence in two?Veracruz and Ing. Gonzalez de Le?n, establishing a satellite documentation center in each of these. These centers will archive their own communities' materials - community history, stories, life stories, events, festivals, and so on. The CDIT staff will help the personnel of community-based centers prepare these materials for archiving at AILLA and will incorporate their files into our own archiving system. Thus we do not just train a team, give them some equipment, and leave them without follow-up support.

Classes in two other communities (Saltillo and Chiapas) will complete the preparatory three courses by the end of 2010, when satellite documentation centers will be inaugurated in those villages, bringing to four the number of collaborating centers. A fifth community, 20 de Noviembre, received a literacy workshop and was on target for receipt of a satellite center. When the very supportive school director in 20 de Noviembre left for a different post, he was replaced by a person very suspicious of the program, which led us to suspend further workshops there for the near future. However, we work with an individual university student from that village, and hope one day to be able to complete preparation of the staff for a documentation center there, especially since 20 de Noviembre speaks a dialect in close contact with Tseltal. We will continue to keep contact with the village advisory council.

CONTAGIOUS EDUCATION: The burden of offering classes/workshops in communities increases with the addition of each cooperating community, and there are only five Tojolabal persons in CDIT. Clearly, five persons?or 50? cannot document and revitalize a language. To meet this challenge, we have adopted a means of increasing the involvement of Tojolabal speakers in language preservation and documentation following a philosophy of 'Contagious Education.' We use this in preparing workshop students in villages, selecting especially talented students who take our classes to themselves become local teachers of literacy and literature creation. But we also pass on specific skills to any interested person and encourage them to teach others, whether those skills are how to read and write the language or a technological skill such as the use of a digital camera. We teach a skill to an individual or group, and in return they pass the skill to others.

In March 2010, we presented a symposium on our education-by-contagion approach to the annual meeting of the Society for Applied Anthropology in Merida, Yucatan. (These presentations were also a part of the education of the CDIT team to participate in professional exchanges; they are described under the Activities and Education section of this report.)

We hope to eventually have active centers in each of the suspected dialect areas of Tojolabal. We also have as an intermediate goal that each community with which we have a collaboration will have most courses taught by local persons, under our direction, while we spend more time and effort in these communities helping them with actual language documentation activities.

OUTREACH TO NON-TOJOLABAL-SPEAKERS IN CHIAPAS

We have also been asked by the Casa de Cultura in Comit n to offer a class in Tojolabal for non-native speakers. CDIT continues revising a teaching manual Furbee and Manuel Aguilar G mez had previously used to prepare North American university students for the field. We'll finish the revision and re-record the dialogues and exercises for such a class, which we will try to offer in autumn 2010. We may also offer this class at the Regional Hospital to nurses training to become community nurses in Tojolabal communities, in which case, we will also insert a section on illness and health terminology and on traditional medicine.

OUTREACH THAT INCLUDES THE TOJOLABAL COMMUNITY BUT REACHES BEYOND TO NON-TOJOLABALES, PROFESSIONAL AND NON-PROFESSIONAL

PROFESSIONAL PRESENTATIONS AND COLLABORATIONS IN PLANNING COMMITTEES: CDIT served in the planning committee for 2nd Foro de Planificaci n Ling stica in San Cristobal de la Casas, Chiapas, in given in Nov. 17-19, 2009. They also presented a report in it on their activities. These forums are coordinated by the Universidad Intercultural de Chiapas in San Cristobal de las Casas.

CDIT has also contributed to local efforts in Chiapas: (a) It is active on the Advisory Council of the Indigenous Radio Station, XEVFS (Voz de la Frontera Sur), in Las Margaritas (12 miles from Comit n), Chiapas, advising on programming, participating in workshops directed toward community informational needs, and helping to plan and produce the annual Festival of the Radio, in which it presented several events in February 2010. CDIT continues to give a weekly radio program on and in Tojolabal (federal dictate now requires that these broadcasts be bilingual). (b) CDIT has sent staff members representing the Tojolabal language community to a variety of policy meetings in the past year: one on indigenous intellectual activities, two on standardization of the writing system, one on language and cultural endangerment.

WEEKLY RADIO PROGRAM IN TOJOLABAL: CDIT continues its weekly radio program (8-9 a.m., Fridays) on XEVFS. Typical themes treated in the program include (a) the threat of loss of the indigenous languages of Mexico, including Tojolabal; (b) goals and plans of the CDIT; (c) an invitation to Tojolabales to participate and learn to read and write their language; (d) news pertaining to language preservation and revitalization, such as information on the Day of the Mother Language; (e) news of the collaboration of Tojolabal communities in CDIT programs and classes; (f) information on the extent of the Tojolabal zone and number of speakers; (g) how to write a Tojolabal poem or story; (h) discussion of aspects of the writing system proposed for Tojolabal; (i) review of Tojolabal traditions of dress and behavior; (j) the effects of migration to the United States and to Northern Mexico on the

language and on the Tojolabal communities and families; (k) a review of some different kinds of genres in writing and in speaking; (l) discussion of who is an Indian?; (m) discussion of why it is important to write one's language, and how that helps to prevent loss of that language; (n) selected students of the Literature Creation class reading their own original stories; (o) Spanish borrowings into Tojolabal and loss of use of the systems of numbers; (p) rescue of the culture of Tojolabales; (q) news of the fiesta and celebration of graduation from CDIT literacy classes in communities, who was graduated and so on; (q) linguistic rights of native speakers.

In March 2010, Maria Bertha Santiz Perez and Louanna Furbee gave a guest lecture in the Language and Culture class at the University Intercultural de Chiapas at Las Margaritas, speaking on CDIT's philosophy and reporting on its activities. They also discussed the rise of a new literature and literacy in Mayan languages, which of course had an Ancient Literature recorded with a mixed rebus writing system.

CDIT is in negotiations with XEVFS to use some of their programs in language research project, using a call-in format. We hope to foster discussion of linguistic variation as related to language ideology; we also hope to recruit persons and communities for documentation of the native language in a variety of genres and in a variety of social contexts.

LEADING ON ISSUES IMPORTANT TO LANGUAGE DOCUMENTATION

CDIT has led on trying to build consensus on accepting a set of conventions for writing Tojolabal. Beginning with a series of workshops and discussions among ourselves, we presented preliminary drafts of such conventions for comment to other writers of the language. INALI (Instituto Nacional de Lenguas Indígenas) joined us in this effort, leading a workshop in October 2009

Similarly, CDIT will prepare a draft proposal and call for a consideration of Indigenous Intellectual Property Rights, and appropriate recognition thereof, in a general meeting to be held at the 2nd International Tojolabal Symposium in Summer 2010, to be organized by CIESAS-Sureste, the Universidad Intercultural de Chiapas, CDIT, and other institutions. We hope to again enjoy the active participation of INALI in this important effort.

Journal Publications

Aguilar, Hermelindo, "El animalito telarana", Ecofronteras (ECOSUR), p. 37-29, vol. 36, (2009). Published,

Books or Other One-time Publications

Ramón Jiménez Jiménez, Juan Méndez Vázquez, Hermelindo Aguilar Méndez, Teresa López Méndez, María Bertha Santiz Pérez Sántiz Pérez, Louanna Furbee, "Laj Jnebtik Sk'umajel sok Sts'ijb'ajel ja Jk'umaltik Tojol Ab'al; Aprendamos a leer y escribir nuestra lengua tojolabal (Let's Learn to Read and Write Our Language Tojolabal)", (2008). Literacy manual, Published
Bibliography: Snajtsil Snoljel sok Spuktesjel A'tel b'a Tojolal Ab'al; Centro de Documentación del Idioma Tojolabal, 10a Calle Sure Ote #220, Comitán, Chiapas.

Web/Internet Site**URL(s):**

<http://sssat.missouri.edu/>

Description:

One aspect of dissemination of information about the project and its activities, this beta version is trilingual: Tojolabal, Spanish, and English.

Other Specific Products**Product Type:****Teaching aids****Product Description:**

Laj jnebtik sk'umajel sok sts'ijb'ajel ja jk'umaltik Tojol Ab'al (Aprendamos a leer y escribir nuestro lengua tojolabal). (Published and distributed by el Centro de Documentacion del Idioma Tojolabal, Comitan, Chiapas.)

A manual to be used in by students in TLDC classes that teach reading and writing in Tojolabal to native speakers of the language. It has now been used for 3 classes given by TLDC/CDIT/SSSAT staff, 1 class by persons trained by our staff in the formation of a satellite language documentation center in the Tojolabal community of Veracruz. After each use, it has been slightly revised. We are awaiting now the final meeting on writing conventions with personnel from the Instituto Nacional de Lenguas Indígenas and other writers of Tojolabal in which final decisions on writing conventions will be made.

Sharing Information:

We give each cooperating community a copy, each student in a literacy class a copy, interested persons (e.g., bilingual teachers) a copy if they request one, and when we are satisfied with the revised manual, we will post a downloadable pdf document on our web page for the public.

Product Type:**Audio or video products****Product Description:**

Audio and video of 32 interviews, 16 conducted in Tojolabal and 16 conducted in Spanish according to a design balanced for sex of interviewer and interviewee and order of language in which the interview was given. There were 18 interviewees, all Tojolabal-Spanish bilinguals, 8 women and 8 men, and 4 bilingual interviewers, 2 men and 2 women, plus one bilingual evaluator. The materials derive from a study of interviews in the two languages in terms of the quality and quantity of information conveyed in each language.

In Year 2, we have added 52 new audio and video files to the collection, for which we have also text and metadata files, and in a few instances photograph files.

Sharing Information:

These materials are being archived at the AILLA (Archive of the Indigenous Languages of Latin America) at the University of Texas at Austin and available through the AILLA website.

Product Type:**Data or databases****Product Description:**

In Years 1-3, the data sets of documentation (video, audio, texts, photographs, including

full metadata description, for 161 sets of documentations are available in electronic and hard copy in the office of the Centro de Documentaci?n del Idioma Tojolabal, Comit?n, Chiapas, Mexico.

Electronic versions of the same files may be accessed through AILLA including all of Years 1-2, and Year 3 data sets will be submitted to AILLA in June 2010. The most recent sets are listed and described in the Activities and Education section of this report.

We have designed a metadata base, in an EXCEL format, also available in Comit?n and through AILLA.

We are extending our database to include archive materials produced in collaborating Tojolabal communities and by collaborating investigators.

Sharing Information:

These files are being archived at AILLA (Archive of the Indigenous Languages of the Americas), University of Texas at Austin, where they will be available through the AILLA website.

Copies are kept at the Tojolabal Language Documentation Center in Comit?n, Chiapas, where they also can be accessed.

Product Type:

Teaching aids

Product Description:

Conventions for Writing Tojolabal. These we continue to revise under collaboration with INALI (National Institute for Indigenous Languages of Mexico). We have a final meeting planned for the end of 2009 on these conventions that will include representatives from several other agencies and institutes as well as individual writers of Tojolabal.

Sharing Information:

We will endeavor to standardize our writing (at present Tojolabal is written in a variety of systems) to these conventions, through our publications, our web communication, and our literacy, literature, archiving classes in Tojolabal communities, and through our collaboration in this effort with a national body responsible for the encouragement of the indigenous languages of Mexico (INALI).

Product Type:

flyer

Product Description:

Tri-lingual flyer on SSSAT-CDIT-TLDC

Sharing Information:

This flyer, in Tojolabal, Spanish, and English, is used to introduce the project and personnel to interested persons, especially in contacting communities for potential collaboration.

Product Type:

Teaching aids

Product Description:

LO'ILANEL B'A TOJOL AB'AL (PLATICANDO EN TOJOLABAL) - a manual to teach Tojolabal to native speakers of Spanish. It is based on a 1976 manual for teaching Tojolabal to English Speakers (by Manuel Aguilar Gomez and Louanna Furbee). This manual presents a series of 5 lessons, with accompanying recorded dialogs and exercises. It is being re-recorded with the dialogues and exercises in Tojolabal and their explanations and translations in Spanish rather than English, preparatory to the TLDC/CDIT/SSSAT giving its first class to teach Tojolabal to non-speakers at the Casa de la Cultura, Comit?n, Chiapas.

Sharing Information:

We will make the text available through a downloadable PDF file and will distribute the audio files as CDs to students and other interested persons.

Product Type:

Electronic Archival Sets

Product Description:

Sets of electronic archives of Tojolabal language materials categorized by genre and having accompanying identifying production and archiving histories; each set contains at least one of the following: audio file, video video file, transcription in Tojolabal, translation into Spanish (in some cases, translation from Spanish to Tojolabal), edited videos, photos). There are 155 sets (most of which have at least 2 kinds of files in them). 32 of the sets (with 4 files each - audio, video, transcription in Tojolabal or Spanish, and transcription in Spanish or Tojolabal) are the 32 interviews listed above.

Sharing Information:

All these files are archived at the Archive of the Indigenous Languages of Latin America (AILLA), University of Texas at Austin and nearly all are open to the public upon registration with AILLA.

Contributions

Contributions within Discipline:

Our greatest contributions have been in injecting an indigenous perspective into traditional linguistic activities - presentations in professional venues, organization of meetings to define and decide on appropriate conduct of an enterprise, whether that be a writing system for Tojolabal or a definition of indigenous intellectual property and its recognition.

We have also continued to develop metamodels of aspects of Tojolabal grammar (evidentials, syntacto-semantically related verb sets, conjunct and independent verb forms) that represent a Tojolabal-centric perspective. In 2010 we reported on (1) evidentials (H. Aguilar Mendez et al., 'Saving Languages, Saving Lives: Tojolabal (Mayan) Language Revival Within a Health Research NGO,' and N.L. Furbee, 'Language Documentation: Theory and Practice,' both in *Language Documentation: Practice and Values*, Benjamins, (In press, 2010); and on conjunct and independent verb forms (N. L. Furbee, 'Status Markers Distinguish Independent from Conjunct Verbs in Tojol-ab'al (Mayan) ? More's The Mystery,' SSILA, Baltimore, Jan. 2010).

We are also developing the method and philosophy of spreading documentation and revitalization skills (literacy, literature creation, archiving and documentation practices) through 'contagion' or 'contagious education' and gave a symposium on the approach and our experience at the Society for Applied Anthropology, Merida, Yucatan, in March, 2010 (see Activities-Research and Education section for Appendix on this symposium).

Contributions to Other Disciplines:

Our strongest contributions across disciplines are in methods.

We have been successful in achieving a respected place among academic and governmental institutions concerned with indigenous languages, which has resulted in our greater influence in their decision making on matters pertaining to indigenous languages in Chiapas. This is a not inconsiderable accomplishment for a project most of the personnel of which are poorly educated in the traditional sense, and are indigenous in a severely discriminatory social world.

At the same time, we have developed an approach to the sometimes xenophobic Tojolabal communities which allows them sufficient direction of our activities - through their own

Advisory Councils - that they are able to participate fruitfully.

Year 3 of the project has seen preparation of the first reports using analyses following the metamodels approach to grammatical description that we have been working on. These reports have been listed in meeting presentations and in press publications listed elsewhere in this report. We hope will facilitate communication between conventionally trained linguistic scientists and practitioners of indigenous linguistics. The method may be extended to collaborations in other disciplines.

Contributions to Human Resource Development:

The training of the five-member team of Tojolabal Mayan documentalists, none of whom has previously had high-level educational opportunities, and the establishment of the Tojolabal Language Documentation Center (which this year became a legally constituted Mexican *asociación civil* (non-profit) *Centro de Documentación del Idioma Tojolabal, A.C.*) constitute the primary human resource development contributions. The means of accomplishing the educational mission is relatively novel, through workshops and practice. With the start of outreach into Tojolabal-speaking communities, we are beginning to extend these educational opportunities to those who have had even fewer educational opportunities; some of these persons are preliterate. Thus by the end of Year 3 we also have 2 free-standing collaborating satellite centers equipped and with functioning teams in 2 different Tojolabal communities. By the end of 2010 the next 2 satellite centers will be functioning in 2 other tojolabal communities. We thus have build a central documentation center, with collaborating community documentation centers in Tojolabal-speaking villages, and we plan that our future research and educational efforts will incorporate the cooperating of the satellite centers, and will encourage the spread of training and documentation through other Tojolabal communities under the approach of 'education by contagion.'

Three members of the 5-member CDIT team have sought formal educational opportunities during the 3rd year of this project: Ramon Jimenez Jimenez has returned to complete his Preparatory education (roughly equivalent to U.S. high school), and is finishing the first year of the required 3 years; Maria Bertha Santiz Perez applied and was accepted for entry into the Language and Culture licenciado (B.A.) program of the Universidad Cultural de Chiapas, Las Margaritas, Chiapas; due to family consideration she has postponed starting until Autumn 2010; Juan Mendez Vazquez completed the Diploma in Creative Writing through CELALI (Centro Estatal de Lengua, Arte y Literatura Indígena - State Center for Indigenous Languages, Arts, and Literatures).

Further, the extension of the skills learned by the five CDIT team members (staff of the Tojolabal Language Documentation Center - *Centro de Documentación del Idioma Tojolabal* - CDIT in Spanish) to the Tojolabal documentalist teams in collaborating communities has followed a method of 'education by contagion' by which the satellite teams also spread the skill to other interested persons. This approach is effective and empowering and constitutes an additional contribution to educational practice. It promises to spread knowledge and interest in language preservation efforts and to raise awareness and prestige of an endangered language. CDIT reported on its use of 'contagious education' in a symposium of the same name at the Society for Applied Anthropology meetings in Merida, Yucatan, April 2010.

Through the workshops given by CDIT team members in collaborating communities, in year 3 there were 117 students who learned to read and write in Tojolabal, write literary forms in Tojolabal, and prepare documentation in Tojolabal. The first of these workshops - the literacy one - reached the most students, and since learning reading and writing skills in a first language aids the learning and literacy development of additional languages, the course should help those students with their general school work in Spanish as well.

Finally, by the end of 2010, we will have in place 4 satellite centers, with trained teams, advisory councils, and equipment (computer, digital camera, audio-recorder, videocamera, microphones, etc.). The teams are drawn from those young persons who took out three workshops in each community. Those persons, in cooperation with CDIT and their local advisory councils, will plan their own local documentation programs, with which CDIT will help them, especially in the preparation of archives for submitting to AILLA. The products of these centers will be incorporated into the record system of CDIT. The 4 local documentation centers will also collaborate with CDIT in its own documentation projects. This collaboration will aid the village teams in maintaining their new skills, help CDIT keep its associations in collaborating communities, and will extend greatly CDIT's range of effort. In principle, the satellite teams may also begin preparing documentation teams in communities nearby their own. The 4 satellite teams are located in different dialect areas.

Contributions to Resources for Research and Education:

Establishing the Tojolabal Language Documentation Center in Comit n, Chiapas, Mexico, makes resources and educational opportunities available to the Tojolabal community at large, including help with their own plans for community archives. The interest of non-Tojolabal persons is also welcomed by the Center. Also the materials archived through AILLA (Archive of the Indigenous Languages of Latin America) will be available to all authorized persons, from Tojolabal speakers through interested members of the public to language scholars.

With the establishment of the first 2 of 4 Satellite Documentation Centers (one in Veracruz, and one in Ing. Gonzalez de Le n), we will have provided a means for cooperating Tojolabal communities to voice its own point-of-view about its customs, language, and history to the larger world. We will have given them the tools to voice their own cultural versions of themselves rather than versions filtered through the perspectives of outsiders. Two other community centers are in the last phases of establishment, one in Saltillo and one in Chapas. These will begin independent work by the end of 2010.

Our archives and those of the satellite centers are resources for Tojolabal-speakers and all those interested in information about the language and culture. They are available electronically through the Archive of the Indigenous Languages of Latin America: <http://www.ailla.utexas.org/site/welcome.html>

Contributions Beyond Science and Engineering:

The project activities have raised enthusiasm and interest in preserving the language among community members as indicated by the positive comments in the meetings with authorities and community members in the first of the collaborating communities. Enthusiasm has been shown by some school teachers as well (a group ordinarily opposed to the use of the indigenous language by students), and in fact at present we have had several bilingual school teachers as students in literacy classes (in Saltillo and Veracruz).

In addition, we will be extending knowledge and speaking ability of Tojolabal to non-speakers, including nurses, which will equip these persons to better conduct their nursing and medical work in Tojolabal-speaking communities.

We have collaborated with medical specialists in our cooperating organization, Centro de Investigaciones en Salud de Comit n, A.C., providing for them Tojolabal translations, recordings, and scripts for radio spots and programs (on H1N1 influenza), teaching materials for units on sexual health (especially AIDs protection), and workshop materials for adults and for young persons regarding violence toward women.

Conference Proceedings

Special Requirements

Special reporting requirements: None

Change in Objectives or Scope: None

Animal, Human Subjects, Biohazards: None

Categories for which nothing is reported:

Any Conference

Year 3 Report – NSF DEL Grant # 0013293 – 10 May 2010
Documenting the Tojolabal Maya Language
N. L. Furbee

Project Research and Education Activities

The over-all goals of this Project are

1. to establish a Tojolabal Language Documentation Center in Comitán (Year 1)
2. to train a documentation team of Tojolabales (Year 1, Year 2)
3. to contribute Tojolabal material to AILLA (Years 1, 2 & 3)
4. to develop advisory councils in Tojolabal communities to support and critique documentary efforts (initiate Year 1, augment Years 2 & 3)
5. to initiate village-based satellite centers in the Tojolabal region, bringing documentation training and service and language renewal to the village level (contact Year 1, implement Years 2 & 3)
6. to develop a program of research using a metamodels approach to collaborative investigation, topics including evidentials, semantic sets, the independent/conjunct verbs, dialectology and linguistic ideology, and documenting use of ritual language (Years 1-3 & thereafter)

"Contagious Education" and Research: Throughout this project, *research and education* have been intertwined. We explored a model of "Education by Contagion" whereby project team members learn from experts, then impart the skills they have learned to those in collaborating Tojolabal communities, and thereafter encourage community learners to pass on the skills to others. Thus CDIT has extended services and skills training to villages where their students prepare local centers for documenting community speech and lifeways. The model guides CDIT-village collaborations and informs their ethical practice.

In addition, through research endeavors, this model encourages the extension of literacy, literature creation, and documentation skills beyond the communities that are preparing local satellite documentation centers. In this manner, the team of a satellite documentation center can be charged with data collection under consultation with speakers from communities neighboring their own and with interpretation of those materials. This effort is conducted in collaboration with CDIT team members who also use the joint research efforts as a base for giving continuing education to a community satellite team after it has completed the formal series of three training workshops. It is hoped skills and joint scholarly efforts will also move beyond the original satellites into other communities—hence the metaphor of education spreading by "contagion," presumably to continue from one satellite center to another community which can also organize its own documentation center and train a staff, again with support from CDIT as well as from an existing satellite center. Since all these workshops, centers, and, research projects begin with community acceptance of the effort and establishment of advisory councils in the communities, the villages are more likely to find local support economically for their centers, limited as it is likely to be given the poverty of the region.

This project has developed this model, follows it in its extension of language knowledge and language documentation skills, and provides a test of its efficacy. Even the training of a team of Tojolabal Mayans to be adequate documenters through workshops and practice is a kind of

research project since the individuals have limited formal education. On the other hand, if successful, the team can be expected to create a more “indigenous” approach to language documentation than one composed of more highly educated Tojolabal speakers, even if they were available in adequate numbers. This effort is not a creation of an educated elite who will share in the whole of intellectual formation characteristic of western societies so much as it is an opportunity for there to arise a fundamentally indigenous intellectual tradition that can interact with the western one. It is skills based rather than being founded in a shared study of philosophies common to western thought.

Research and Development of Metamodels: Collaborative *research* provides the ground upon which the interaction occurs between persons of conventional western training and those with the more skills-based foundations offered by the education by contagion model. The specific method we use for that interaction has been the creation of *metamodels*. If “contagion” guides our manner of education, *metamodels* informs the application of that education to investigation. We test the idea of developing indigenous analyses of Tojolabal linguistic phenomena through preparing intermediate metamodels of specific linguistic and ideological phenomena. The sessions creating the metamodels also serve as follow-up to ideas presented both in workshops to the CDIT team and in the workshops that CDIT gives to the documentation teams of collaborating communities. Examples of these are detailed in the section on Findings.

Research and Education Activities as They Pertain to Project Goals: Regarding the **first goal**, the Tojolabal Language Documentation Center (CDIT)—Snajtsil b’a Snoljel sok Spuktesjel A’tel b’a Tojol Ab’al (SSSAT), Centro de Documentación del Idioma Tojolabal (CDIT), will complete its 3rd year on June 4, 2010. From its inception until May 31, 2010, it has been supported by the Centro de Investigaciones en Salud de Comitán, A.C., and housed within its offices. Having outgrown those facilities, in June 1, 2010, it moves to new quarters in Comitán (3a Av. Sur Pte #24), where there will be sufficient space for its activities. In addition, CDIT became an *asociación civil* (a non-profit) in August 2009 and is now on a path to independence from reliance on U.S. resources, although it maintains open to collaboration with international scholars.

The **second (to train a documentation team), third (to prepare documentation for archiving in AILLA), and fourth (to establish advisory councils in collaborating communities) goals** have all been met. The CDIT team has engaged in scientific research, and it has participated in symposia, forums, and conferences. It has been praised for the level of the documentation it prepares, both in terms of content and technical preparation. They have established excellent rapport in collaborating communities through their efforts to both form advisory councils and follow the advice given them by those councils. Nonetheless, **second goal, to train a documentation team**, remains in progress. It is clear that more than three years will be required to bring the team to professional standards in the linguistic aspects of their duties. On the other hand, they have more than exceeded expectations in the outreach, mastery of technology, and public awareness aspects of their professional education, and each has also pursued further education independently as well as in the context of the CDIT activities.

Workshops and Practica: The primary means of training for the documentalists has been through workshops and supervised and evaluated practice. Workshops pertaining primarily to linguistic analysis include (1) an on-going series on indigenous linguistic analysis given by Louanna

Furbee. This series uses the text by Nora England (*Introducción a la gramática de los idiomas mayas*. Guatemala City: Cholsamaj). The text uses primarily examples drawn primarily from Guatemalan Mayan languages, and so we also worked with considerable additional material from Tojolabal and from languages unrelated to Mayan languages. In the coming fourth year, special emphasis will be on attaining sophistication in linguistic analysis, and in attaining ability to translate the indigenous interpretation to the more general linguistic understandings. This will be aided by our practice with Toolbox in which morphological phenomena can be isolated and discussed in the context of preparation of glossed documents.

These “in-house” workshops were complemented by workshops given by the following: In Spring 2009, a two-day workshop/meeting led by Alejandro Curiel Ramírez, the then head of research for the National Indigenous Languages Institute (INALI), on writing conventions in Tojolabal on 16-17 October 2009 brought a group of persons who publish in Tojolabal together with CDIT to consider CDIT's proposal for a set of writing conventions and Curiel's proposal for a language writing system. The primary problems for writing Tojolabal lie not in selection of an alphabet but in word division. That meeting was followed by a vigorous electronic exchange, and an additional meeting was set for late 2009 with a larger group of writers of Tojolabal. Following that meeting, held in the context of a series of encounters among writers of the indigenous languages of Chiapas, something approaching accord was achieved among Tojolabales but less agreement was achieved among writers of other of the languages. Thus, the questions of writing conventions for the Chiapas languages is not settled, but the problems are fewer for Tojolabal at present and have been much clarified. The process of decision-making has involved an enlarged group of scholars, making it likely that the result will find wider consensus and greater acceptance.

Some After Effects of CDIT's Participation in a Formal Class: In Autumn 2009, Dr. Giles Polian Marcus of CIESAS-Sureste (Centro de Investigaciones y Estudios Superiores en Antropología Social–Sureste, San Cristobal de las Casas, Chiapas) kindly opened his class in Language Documentation in Fall 2008 to members of the CDIT team. Two were able to take advantage of this opportunity to learn more about practices and computer programs for preparation and analysis of archival materials (e.g., Toolbox, Transcriber, ELAN, Final Cut Pro, etc.). One, Ramon Jiménez Jiménez, completed the course, and the other, Theresa López Méndez, was able to attend some of the meetings (CIESAS is located in San Cristobal, from 2-3 hours from the residences of the CDIT team members).

Since completion of the formal class, Jiménez Jiménez and López Méndez then have advanced considerably working independently in the CDIT office. They also have passed the skills they learned to a third team member, Maria Bertha Sántiz Pérez. They have prepared video materials, including an original documentary of the Christmas Eve ceremonies in González de León, which López Méndez photographed and video taped in 2008, and a documentary of the 2009 Holy Cross pilgrimage and rituals conducted by the community of Buena Vista Bahuitz filmed by Sántiz Pérez (archived under 121_2009_05_03, *see* in Appendix I). These three persons have emerged as the “technical” group of the CDIT team.

Juan Méndez Vázquez, who is charged with literacy workshops, and Hermelindo Águilar Méndez, who is responsible for the literature creation workshops, continue their interests in creating a literature in Tojolabal. Méndez Vázquez completed his Diploma in Literature Creation

at CELALI (the State Center for Indigenous Languages, Arts, and Literatures of Chiapas). Águilar Méndez continues to write outstanding creative literature and creative non-fiction. His account of his illegal immigration to the United States won the highest prize in the 2008 CELALI Indigenous Literature Competition. He recently published a didactic story pertaining to AIDS transmission in a technical journal. Of the five team members, only three have completed the equivalent of US high school, which is required for entry to college-level education, and only one of the three has a college degree (Méndez Vázquez, in bilingual education).

Two have only the equivalent of middle-school formal education (Jiménez Jiménez and Águilar Méndez). In 2009, Jiménez Jiménez returned to study for his preparatory diploma (equivalent to a U.S. high school diploma), and has now completed the first of 3 years. Sántiz Pérez will start her studies for the Licenciatura (equivalent to a U.S. B.A.) in Language and Culture at the Universidad Intercultural de Chiapas in August 2010. In August 2009 the Universidad Intercultural de Chiapas (UNICH) opened a branch campus in Las Margaritas, Chiapas (12 miles from Comitán), where it offers two "careers," tourism and language arts and culture. All team members are interested in studying for the latter degree, which would be an excellent fit for the work of CDIT.

Presentations and Collaborations in Planning Committees: The CDIT staff participated in the *Primero Foro de Planificación Lingüística* in San Cristobal de la Casas, Chiapas, 24-26 Sept. 2009, and later that year in the *Segundo Foro*. On each occasion, they presented a PowerPoint describing aspects of the activities of their center and the effects of these on the status of Tojolabal. They also had representation on the Planning Committee for the *Segundo Foro*. They have active participation as well on the *Advisory Council of the Indigenous Radio Station, XEVFS* (Voz de la Frontera Sur), in Las Margaritas, Chiapas, advising on programming, participate in workshops directed toward community informational needs, and help to plan and produce the annual Festival of the Radio. Their weekly radio program (8:30-9:30 a.m., Fridays) is discussed elsewhere under *Outreach*. (See Appendix II for a selection of topics treated by CDIT staff on their radio program.)

In March 2010, the CDIT team participated in the 70th Annual Meeting of the Society for Applied Anthropology in Merida, Yucatan, Mexico, where they presented a two-part symposium on "Contagious Education' in Endangered Language Documentation and Renewal" (See Appendix III for the abstracts of this symposium).

The **third goal, to contribute the first set of Tojolabal materials to the Archive of the Indigenous Languages of Latin America (AILLA)**, is proceeding well. The materials archived during the first two years of the Project are now available electronically at the AILLA site (http://www.ailla.utexas.org/site/la_langs.html). For a list of the documents to be submitted to AILLA at the end of Year 3, please see Appendix I. In Year 4 we will augment these contributions with more newly collected documentation, some by satellite centers, and with documents prepared using Toolbox, as mentioned above.

Creating New Documentation Materials and Completing Preparation of Original List of Materials: Photographing and videotaping the 2008 Christmas Eve ceremonies in González de León, as discussed under **goal 2, training the documentation team**, is a good example of the way one skill learned by members of the CDIT team can direct

them to gain more sophisticated skills. When they prepared the Christmas Eve video materials for archiving, they began to explore the possibilities of making an edited documentary presentation from the documentation materials using Final Cut. They made three versions of a short documentary video on the custom, one in Tojolabal, one in Spanish, and one in English. The preparation of the three versions of that documentary gave them the skills they needed to prepare edited clips drawn from various events they had documented in video over the first 2-1/2 years of the project and make a selection of these to embed in a PowerPoint presentation for the Society for Applied Anthropology symposium (*see* abstract of Presentation 5, “Examples and Demonstrations,” by Sántiz Pérez and López Méndez in Appendix III).

The fourth goal is to develop Advisory Councils in Tojolabal-speaking communities to direct CDIT activities in those villages. We now have Advisory Councils in four communities where we have established, or in process of establishing, satellite documentation centers. Those communities are (1) González de León, (2) San Mateo Veracruz, (3) Saltillo, and (4) Chiapas. These four villages represent three dialect areas: The first lies in the Primary Tojolabal Glen (Cañada Principal de los Tojolabales) dialect area of the Tojolabal-speaking region. The second and third are within the Las Margaritas dialect area. The last, Chiapas, is in the Eastern Lowland (Selva Lacandona) dialect area. We also have a collaborative association with a university student from the village of 20 de Noviembre, which lies at the top of the Cañada Tojolabal in a region which borders communities that have both Tojolabal- and Tseltal-speaking residents within the same community and is also close to the Eastern Lowland (Selva Lacandona) dialect area. 20 de Noviembre and its immediate neighbors may constitute a fourth dialect.

In March 2009, CDIT has held a day-long meeting in Comitán for representatives of the advisory councils of collaborating communities. During that meeting, the council members visited our offices to see our facilities and operations, and spent an afternoon hearing reports from each staff member on their activities, reports on our plans, and giving us their ideas for encouraging language renewal in their communities and critiquing our plans. Since community character and traditions can differ considerably, the council members enjoyed exchanges among themselves on their various experiences. The second of these meetings will be held in June 2010 after we have established ourselves in our new office so the advisory councils can become familiar with our new home and location, as well as giving us all an opportunity to return to the issues discussed a year ago.

The fifth goal is to initiate village-based satellite centers in the Tojolabal region, bringing documentation training and service and language renewal to the village level. We have done this in four communities (five if one includes 20 de Noviembre where we gave only one workshop but in which we have a collaborating university student). Two of these communities (Veracruz and González de León) have equipped centers with newly prepared community documentation teams, and two (Saltillo and Chiapas) will complete their workshops and receive equipment in late autumn 2010. Each community contributes an appropriate place for their documentation center and pledged maintenance of it; these usually are offices with the community municipal building or the school.

As outlined in more detail elsewhere, CDIT offers three sequenced courses/workshops. The sequence begins with a workshop in basic literacy in Tojolabal, using the *literacy*

manual (*Sju'unil b'a sneb'jel sts'ijb'ajel, sk'umajel ja k'umal Tojol Ab'al*), which has now been revised three times. Its final version will be created after the final agreements on writing conventions is achieved. The second workshop is in Literature Creation. In this class, topics include Indian culture, mother tongue reading and writing skills, and oral and literary traditions. Students create their own stories and poems. In the Veracruz literature class, students produced works of very high quality, so much so that two stories will be submitted to the next CELALI competition for indigenous literature.

The third course is one that was requested by Veracruz on Documentation and Archiving. It has become the last of the required workshops for forming a satellite center. In this workshop, there are given sessions on the importance of maintenance and growth of Tojolabal, as well as units on setting up systems of record keeping, use of digital audio recorders, digital video recorders, and digital still cameras, as well as introductions to computer programs used in documentation. Finally the satellite team discusses opportunities for documentation conducted under collaboration with CDIT, and it begins making a plan for documenting its own community oral history, customs, lifeways, and language, which plan it can present to a village assembly for discussion. This workshop has been given now in Veracruz and in González de León, where centers have been equipped and initiated. It will be given in August-October 2010 in both Saltillo and Chiapas, where the third and fourth satellite centers will be inaugurated in late autumn 2010.

In sum, between July 2008 and April 2010, more than 300 students have entered a class given by CDIT, of whom between 80% and 25% have completed the workshop with sufficient proficiency to receive the *constancia* (diploma of successful completion). (This is an overestimate, since it counts each entry of a student into a class as a “one student,” when of course all the students in the Literature Creation and Documentation and Archiving classes are repeat students, having taken one or two workshops beforehand). Students in a community that receive *constancias* from all three workshops form the core of each new satellite documentation center team.

Our **sixth goal is to develop a program of research** using a *metamodels* approach to collaborative investigation, topics including evidentials, semantic sets, the independent/conjunct verbs, dialectology and linguistic ideology, and documenting use of ritual language. The sessions creating the metamodels also serve as follow-up to ideas presented in workshops. Three of the topics, *evidentials* (Furbee, in press (2010), Aguilar Méndez et al., in press (2010)); the *ti/ay constructions* (Furbee 2007), and the conjunct/independent verbs (Furbee 2010) have led to presentations, publications, or both. For a list of the publications and presentations of CDIT staff during the 3-year period, please *see* Appendix VI.

Future Plans: CDIT has been preparing *two new research projects*—one to collect Tojolabal in sacred contexts and the other to map language ideological statements to different dialect regions. Having sought funding for the first but failed to receive it, we will pursue the second topic before returning to a dedicated study of ritual language in context. By forming CDIT into a legally constituted non-profit corporation (Centro de Documentación del Idioma Tojolabal, A.C.), we have made it to compete for Mexican grants and contracts (ordinarily after 3 years of operation).

We are also preparing a preliminary proposal on the nature of *indigenous intellectual property rights* to be discussed at the Second International Tojolabal Symposium in late summer 2010. That proposal we hope to be able to present in amended form to larger audiences of Tojolabales and non-Tojolabales toward finding a form that can be endorsed by all and that can perhaps serve as a basis of a more widely shared accord for studies of indigenous languages in Chiapas.

Although not expressed as a formal goal of the project, *raising the profile and status of Tojolabal among non-Tojolabales*, the members of "Ladino" society, is also important to relieve the oppression of Tojolabal by institutions (schools, government agencies, social services, etc.) as well as individual Ladinos. Thus, TLDC responded affirmatively when asked by the Casa de Cultura in Comitán to prepare and offer a *class in Tojolabal to non-speakers*. We are preparing that class at present, basing it on a Tojolabal-English text with accompanying audio materials by Furbee and Águilar Gómez (*Slo'il b'a Tohola'bal* by L. Furbee-Losee and Manuel Águilar Gómez, Department of Anthropology, University of Missouri, Columbia, 1976). We are revising and augmenting content, re-transcribing the Tojolabal into our new writing system, and translating the English to Spanish. One potential class will be offered to nurses training for community service in Tojolabal communities. For this audience, we will add a unit on illness terminology in Tojolabal and on local health concerns. The accompanying audio materials will be re-recorded in Tojolabal-Spanish for the revised text.

The project has run now nearly all of its 3 years (it ends May 31, 2010) and has been extended (no-cost) for a fourth year. It has prepared the tojol-ab'al team to document their language through various means whether dealing with materials that they themselves have created or with legacy documents, some of which are inadequate or partial, to prepare electronic files of video, audio, photo, scanned text, and similar materials, to take photographs, to take and edit video, to collect digital tape recordings, to transcribe and translate, to analyze selected issues linguistically, to use many different software applications (Final Cut, Toolbox, Audacity, Photoshop, Graphic Converter, PowerPoint, ELAN, etc.), to prepare and give presentations to professional audiences and to tojol-ab'al communities, to deliver workshops in tojol-ab'al communities on (a) literacy in Tojol-ab'al, (b) how to create literature in Tojol-ab'al, and (c) how to create an archive.

The team has built excellent relationships with the communities where Tojol-ab'al is spoken and has created a web of collaborating communities in which it is establishing satellite centers and documentalist teams. In both the proposed new projects (Documenting Tojol-ab'al (Mayan) Language and Culture in Ritual Contexts & The Mapping of Dialects and Linguistic Ideology for Tojolabal (Mayan), the satellite documentalist teams would be involved in a central way in the research. Each of the four satellite centers will be equipped with modest but appropriate equipment choices—cameras (a digital video and a digital still camera), computer, tape recorder, and microphone, cords and associated small items). The ethical approach to conducting this work is based in their approach to communities in which all data collection occurs with the permission of the whole community, where the products are returned to the communities, and where a community infrastructure is built to maintain these efforts in collaboration with the CDIT team member through establishing a community advisory council that oversees all documentation and the local documentation team, as well as efforts by the CDIT team.

APPENDICES:

Appendix I: List of Document Sets from Year 3, Prepared for Archiving at the Archive of the Indigenous Languages of Latin America

Sna'jtsil Snoljel sok Spuktesjel A'tel b'a Tojol Ab'al (SSSAT)
Centro de Documentación del Idioma Tojolabal (CDIT)
Tojolah'al Language Documentation Center (TLDC)
10a Calle Sur Ote #220, Barrio de San Sebastián, Comitán, Chiapas, México
Tel: 963-112-72-95 Correo cdit_comitan@yahoo.com
Pagina web <http://sssat.missouri.edu>

Año 3, 2009-2010.
Fecha de 11/08/09.

Cambio Fecha de 23 de Febrero del 2010.
04 de mayo del 2010.
07 mayo 2010.

Key to Reading Descriptors:

Number of Archive Set_Year_Month_Day [date of documented event]_Numeric Codes of Participants_Abbreviation of Community Name_Genre_Title_primary language_secondary language [if any].format

Lista de descriptores **2009.**

099_1975_07_¿?_084-022_YSH_Sjob'jel lo'il_lo'il_toj.waw
099_1975_07_¿?_084-022_YSH_Sjob'jel lo'il_lo'il_toj.doc
099_1975_07_¿?_084-022_YSH_Sjob'jel lo'il_lo'il_toj_desc.doc

100_¿?_097-085_COM_schojel_schojel sak'anil.waw
100_¿?_097-085_COM_schojel_schojel sak'anil.doc
100_¿?_097-085_COM_schojel_schojel sak'anil_desc.doc

101_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a chich sok ok'il_toj.waw
101_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a chich sok ok'il_toj.doc
101_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a chich sok ok'il_toj_desc.doc

102_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a jun winik_toj.waw
102_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a jun winik_toj.doc
102_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a jun winik_toj_desc.doc

103_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a ok'il sok chich sok keso_toj.waw
103_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a ok'il sok chich sok keso_toj.doc

103_¿?-087-022_PDA_scholjel_scholjel poko lo'il b'a ok'il sok chich sok keso_toj_desc.doc

104_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a totuga sok usej_toj.waw

104_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a totuga sok usej_toj.doc

104_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a totuga sok usej_toj_desc.doc

105_¿?_087-022_PDA_choljel_scholjel poko lo'il b'a chuch, wo' sok kangrejo_toj.waw

105_¿?_087-022_PDA_choljel_scholjel poko lo'il b'a chuch, wo' sok kangrejo_toj.doc

105_¿?_087-022_PDA_choljel_scholjel poko lo'il b'a chuch, wo' sok kangrejo_toj_desc.doc

106_¿?_087-022_PDA_scholjel_scholjel sak'anil ja Tojol-ab'al jumasa'_toj.waw

106_¿?_087-022_PDA_scholjel_scholjel sak'anil ja Tojol-ab'al jumasa'_toj.doc

106_¿?_087-022_PDA_scholjel_scholjel sak'anil ja Tojol-ab'al jumasa'_toj_desc.doc

107_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a pukuj_toj.waw

107_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a pukuj_toj.doc

107_¿?_087-022_PDA_scholjel_scholjel poko lo'il b'a pukuj_toj_desc.doc

108_¿?_087-022_PDA_scholjel_scholjel ja ja swa xk'uantiki'_toj.waw

108_¿?_087-022_PDA_scholjel_scholjel ja ja swa xk'uantiki'_toj.doc

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109_¿?_087-022_PDA_schojel_scholjel poko lo'il b'a pajkintaj sok sombredon_toj.waw

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114_2008_08_08_020-096-109_MGR_k'umanel_k'umanel b'a radio_toj_desc.doc

115_2008_08_21_018-096-109_MGR_k'umanel_k'umanel b'a radio_toj.waw

115_2008_08_21_018-096-109_MGR_k'umanel_k'umanel b'a radio_toj.doc
115_2008_08_21_018-096-109_MGR_k'umanel_k'umanel b'a radio_toj_desc.doc

116_2008_08_29_102-103-018-109_MGR_k'umanel_k'umanel b'a radio_toj.waw
116_2008_08_29_102-103-018-109_MGR_k'umanel_k'umanel b'a radio_toj.doc
116_2008_08_29_102-103-018-109_MGR_k'umanel_k'umanel b'a radio_toj_desc.doc

117_2008_09_12_103-096-109_MGR_k'umanel_k'umanel b'a radio_toj.waw
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119_2008_11_20_099-101-138_IGL_k'in_k'in lu'um_toj_desc.doc

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120_2009_05_09_105-106_NUL_k'in_k'uanel_toj_desc.doc

121_2009_05_03_107-108-020_RBW_sjob'jel_lo'il_k'u'anel b'a 3 de mayo_toj.waw
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122_2008_07_13_093-018-021_VRC_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.mp4
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123_2008_08_17_093-018-021_VRC_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.tiff
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124_2008_06_12_113-098-017_VRC_sle'jel_sle'jel consejo_toj_desc.doc

125_2008_06_13_120-098-021_COM-SEB_lo'il_lo'il sok Nicolas weth b'a jun tsamal nole
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125_2008_06_13_120-098-021_COM-SEB_lo'il_lo'il sok Nicolas weth b'a jun tsamal nole
a'tijum_esp.wav
125_2008_06_13_120-098-021_COM-SEB_lo'il_lo'il sok Nicolas weth b'a jun tsamal nole
a'tijum_esp.tiff

125_2008_06_13_120-098-021_COM-SEB_lo'il_lo'il sok Nicolas weth b'a jun tsamal nole a'tijum_esp.doc

125_2008_06_13_120-098-021_COM-SEB_lo'il_lo'il sok Nicolas weth b'a jun tsamal nole a'tijum_esp_desc.doc

126_2008_06_19_122-098-021_COM-SEB_tsomjel_tsomjel sok Judith Maxwell_esp.tiff

126_2008_06_19_122-098-021_COM-SEB_tsomjel_tsomjel sok Judith Maxwell_esp_desc.doc

127_2008_06_24_25_26_118-098-021_SCT_tsomjel_tsomjel b'a slajel tuktukil k'umal_esp.mp4

127_2008_06_24_25_26_118-098-021_SCT_tsomjel_tsomjel b'a slajel tuktukil

k'umal_esp.wav

127_2008_06_24_25_26_118-098-021_SCT_tsomjel_tsomjel b'a slajel tuktukil k'umal_esp.tiff

127_2008_06_24_25_26_118-098-021_SCT_tsomjel_tsomjel b'a slajel tuktukil k'umal_esp.doc

127_2008_06_24_25_26_118-098-021_SCT_tsomjel_tsomjel b'a slajel tuktukil

k'umal_esp_desc.doc

128_2008_06_26_098-021_COM-SEB_tsomjel_tsomjel sok Louanna_toj.tiff

128_2008_06_26_098-021_COM-SEB_tsomjel_tsomjel sok Louanna_toj_desc.doc

129_2008_07_16_17_119-098_021_COM-SEB_tsomjel_tsomjel b'a jun stojolil sts'ijb'ajel ja Tojol-ab'ali'_toj.mp4

129_2008_07_16_17_119-098_021_COM-SEB_tsomjel_tsomjel b'a jun stojolil sts'ijb'ajel ja Tojol-ab'ali'_toj.wav

129_2008_07_16_17_119-098_021_COM-SEB_tsomjel_tsomjel b'a jun stojolil sts'ijb'ajel ja Tojol-ab'ali'_toj.tiff

129_2008_07_16_17_119-098_021_COM-SEB_tsomjel_tsomjel b'a jun stojolil sts'ijb'ajel ja Tojol-ab'ali'_toj.doc

129_2008_07_16_17_119-098_021_COM-SEB_tsomjel_tsomjel b'a jun stojolil sts'ijb'ajel ja Tojol-ab'ali'_toj_desc.doc

130_2008_07_27_093-018-021_VRC_sje'jel_sje'ejel ju'un b'a Tojol-ab'al_toj.tiff

130_2008_07_27_093-018-021_VRC_sje'jel_sje'ejel ju'un b'a Tojol-ab'al_toj_desc.doc

131_2008_08_17_093-018_VRC_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.tiff

131_2008_08_17_093-018_VRC_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj_desc.doc

132_2008_08_28_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.tiff

132_2008_08_28_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj_desc.doc

133_2008_09_14_098-092-021_VRC_ya'jel_ya'jel ju'un b'a Tojol-ab'al_toj.tiff

133_2008_09_14_098-092-021_VRC_ya'jel_ya'jel ju'un b'a Tojol-ab'al_toj_desc.doc

134_2008_09_28_092-019-021_VRC_sje'jel_sje'jel ju'un b'a sneb'jel sk'ulajel kuento_toj.tiff.

134_2008_09_28_092-019-021_VRC_sje'jel_sje'jel ju'un b'a sneb'jel sk'ulajel kuento_toj_desc.doc

135_2008_10_10_124-098-022_COM-SEB_tsomjel_tsomjel sok cholotillo_esp.tiff

135_2008_10_10_124-098-022_COM-SEB_tsomjel_tsomjel sok cholotillo_esp_desc.doc

136_2008_10_26_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.mp4
136_2008_10_26_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.wav
136_2008_10_26_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.doc
136_2008_10_26_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj_desc.doc

137_2008_11_09_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.mp4
137_2008_11_09_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.wav
137_2008_11_09_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.doc
137_2008_11_09_091-018-021_IGL_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj_desc.doc

138_2008_11_23_092-019-021_VRC_sje'jel_sje'jel ju'un b'a sk'ulajel 138_kuento_toj.mp4
138_2008_11_23_092-019-021_VRC_sje'jel_sje'jel ju'un b'a sk'ulajel_kuento_toj.wav
138_2008_11_23_092-019-021_VRC_sje'jel_sje'jel ju'un b'a sk'ulajel_kuento_toj.doc
138_2008_11_23_092-019-021_VRC_sje'jel_sje'jel ju'un b'a sk'ulajel_kuento_toj.tiff
138_2008_11_23_092-019-021_VRC_sje'jel_sje'jel ju'un b'as sk'ulajel_kuento_toj_desc.doc.

139_2008_12_14_098-092-021_VRC_ya'jel_ya'jel ju'un b'a sk'ulajel_kuento_toj.mp4
139_2008_12_14_098-092-021_VRC_ya'jel_ya'jel ju'un b'a sk'ulajel_kuento_toj.wav
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139_2008_12_14_098-092-021_VRC_ya'jel_ya'jel ju'un b'a sk'ulajel_kuento_toj.tiff
139_2008_12_14_098-092-021_VRC_ya'jel_ya'jel ju'un b'a sk'ulajel_kuento_toj_desc.doc
139_2008_12_14_098-092_VRC_sje'jel_sje'jel ju'un b'a sk'ulajel_kuento_toj_desc.doc

140_2008_12_15_094-098-021_IGL_ya'jel_ya'jel ju'un b'a sneb'jel ts'ijb'anel_toj.mp4
140_2008_12_15_094-098-021_IGL_ya'jel_ya'jel ju'un b'a sneb'jel sts'ijb'anel_toj.wav
140_2008_12_15_094-098-021_IGL_ya'jel_ya'jel ju'un b'a sneb'jel sts'ijb'anel_toj.tiff
140_2008_12_15_094-098-021_IGL_ya'jel_ya'jel ju'un b'a sneb'jel sts'ijb'anel_toj.doc
140_2008_12_15_094-098-021_IGL_ya'jel_ya'jel ju'un b'a sneb'jel sts'ijb'anel_toj_desc.doc

141_2009_02_21_123-098-017_STC_tsomjel_tsomjel b'a Celali san cristobal_esp.tiff
141_2009_02_21_123-098-017_STC_tsomjel_tsomjel b'a Celali san cristobal_esp_desc.doc

142_2009_03_19_113-114-098-021_COM_lo'il_lo'il sok consejos_toj.mp4.
142_2009_03_19_113-114-098-021_COM_lo'il_lo'il sok consejos_toj.wav
142_2009_03_19_113-114-098-021_COM_lo'il_lo'il sok consejos_toj.doc
142_2009_03_19_113-114-098-021_COM_lo'il_lo'il sok consejos_toj.tiff
142_2009_03_19_113-114-098-021_COM_lo'il_lo'il sok consejos_toj_desc.doc

143_2009_03_29_117-018-021_STO_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj.tiff
143_2009_03_29_117-018-021_STO_sje'jel_sje'jel ju'un b'a Tojol-ab'al_toj_desc.doc

144_2009_04_09_018-117-021_STO_sje'jel_sje'jel ju'un b'a Tojol-ab'al.mp4
144_2009_04_09_018-117-021_STO_sje'jel_sje'jel ju'un b'a Tojol-ab'al.wav
144_2009_04_09_018-117-021_STO_sje'jel_sje'jel ju'un b'a Tojol-ab'al.doc
144_2009_04_09_018-117-021_STO_sje'jel_sje'jel ju'un b'a Tojol-ab'al_desc.doc

145_2009_04_10_116-098_STO_lo'il_lo'il_sok_konsejo_toj.tiff
145_2009_04_10_116-098_STO_lo'il_lo'il_sok_konsejo_toj_desc.doc

146_2009_04_25_26_109-020_MRG_k'in_k'in_radio_esp.mp4
146_2009_04_25_26_109-020_MRG_k'in_k'in_radio_esp.wav
146_2009_04_25_26_109-020_MRG_k'in_k'in_radio_esp.tiff
146_2009_04_25_26_109-020_MRG_k'in_k'in_radio_esp.doc
146_2009_04_25_26_109-020_MRG_k'in_k'in_radio_esp_desc.doc

147_2009_06_¿?_130-098-021_COM-SEB_sje'jel_sje'jel_jastal_syamjel_Toolbox_toj.tiff
147_2009_06_¿?_130-098-021_COM-SEB_sje'jel_sje'jel_jastal_syamjel_Toolbox_toj_desc.doc

148_2009_08_12_13_119-098-021_COM-SEB_tsomjel_tsomjel_b'a_jun_stojolil_sts'ijb'ajel_ja
Tojol-ab'ali'_toj.mp4
148_2009_08_12_13_119-098-021_COM-SEB_tsomjel_tsomjel_b'a_jun_stojolil_sts'ijb'ajel_ja
Tojol-ab'ali'_toj.wav
148_2009_08_12_13_119-098-021_COM-SEB_tsomjel_tsomjel_b'a_jun_stojolil_sts'ijb'ajel_ja
Tojol-ab'ali'_toj.tiff
148_2009_08_12_13_119-098-021_COM-SEB_tsomjel_tsomjel_b'a_jun_stojolil_sts'ijb'ajel_ja
Tojol-ab'ali'_toj.doc
148_2009_08_12_13_119-098-021_COM-SEB_tsomjel_tsomjel_b'a_jun_stojolil_sts'ijb'ajel_ja
Tojol-ab'ali'_toj_desc.doc

149_2009_09_24_132-021_LMT_k'in_k'in_biblia_toj.mp4
149_2009_09_24_132-021_LMT_k'in_k'in_biblia_toj.wav
149_2009_09_24_132-021_LMT_k'in_k'in_biblia_toj.tiff
149_2009_09_24_132-021_LMT_k'in_k'in_biblia_toj.doc
149_2009_09_24_132-021_LMT_k'in_k'in_biblia_toj_desc.doc

150_2009_10_13_126-018-021_VDN_sje'jel_sje'jel_ju'un_b'a_Tojol-ab'al_toj.tiff
150_2009_10_13_126-018-021_VDN_sje'jel_sje'jel_ju'un_b'a_Tojol-ab'al_toj_desc.doc

151_2009_10_31_129-021_BJU_k'in_k'in_santo_toj.tiff
151_2009_10_31_129-021_BJU_k'in_k'in_santo_toj_desc.doc

152_2009_11_11_12_133-098-020_SCT_tsomjel_tsomjel_sok_olomal_jumasá_b'a
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152_2009_11_11_12_133-098-020_SCT_tsomjel_tsomjel_sok_olomal_jumasá_b'a
Tojlab'al_toj_desc.doc pendiente mp4.

153_2009_12_16_125-017-017_IGL_ya'jel_ya'jel_examen_toj.tiff
153_2009_12_16_125-017-017_IGL_ya'jel_ya'jel_examen_toj_desc.doc

154_2009_17_18_09_139-098-021_MRG_tsomjel_yoxil_tsomjel_b'a_jun_stojolil_st'ijb'ajel_ja
Tojol-ab'ali'_toj.mp4

154_2009_17_18_09_139-098-021_MRG_tsomjel_yoxil_tsomjel b'a jun stojolil st'ijb'ajel ja Tojol-ab'ali'_toj.wav

154_2009_17_18_09_139-098-021_MRG_tsomjel_yoxil_tsomjel b'a jun stojolil st'ijb'ajel ja Tojol-ab'ali'_toj.tiff

154_2009_17_18_09_139-098-021_MRG_tsomjel_yoxil_tsomjel b'a jun stojolil st'ijb'ajel ja Tojol-ab'ali'_toj.doc

154_2009_17_18_09_139-098-021_MRG_tsomjel_yoxil_tsomjel b'a jun stojolil st'ijb'ajel ja Tojol-ab'ali'_toj_desc.doc

155_2009_10_30_140-098-021_COM-GPE_tsomjel_tsomjel sok Antoño Gómez yuj ja stojolil st'ijb'ajel ja Tojol-ab'ali'_toj.tiff

155_2009_10_30_140-098-021_COM-GPE_tsomjel_tsomjel sok Antoño Gómez yuj ja stojolil st'ijb'ajel ja Tojol-ab'ali'_toj_desc.doc

156_2009_11_18_20_141-098_021_SCT_tsomjel_tsomjel b'a slajel tutukil k'umal_esp.mp4

156_2009_11_18_20_141-098_021_SCT_tsomjel_tsomjel b'a slajel tutukil k'umal_esp.wav

156_2009_11_18_20_141-098_021_SCT_tsomjel_tsomjel b'a slajel tutukil k'umal_esp_desc.doc

157_2010_01_19_20_125_019-017_IGL_sje'jel_sje'jel ju'un b'a sneb'jel sk'ulajel kuento_toj.tiff

157_2010_01_19_20_125_019-017_IGL_sje'jel_sje'jel ju'un b'a sneb'jel sk'ulajel kuento_toj_desc.doc

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158_2010_03_12_098-021-134_COM_tsomjel-tsomjel sok tsome a'tijum b'a cdit_esp.tiff

158_2010_03_12_098-021-134_COM_tsomjel-tsomjel sok tsome a'tijum b'a cdit_esp.doc

158_2010_03_12_098-021-134_COM_tsomjel-tsomjel sok tsome a'tijum b'a cdit_esp_desc.doc

159_2010_03_27_035-098-021_MRA_scholjel_scholjel a'tel jumasa' b'a cdit_esp.mp4

159_2010_03_27_035-098-021_MRA_scholjel_scholjel a'tel jumasa' b'a cdit_esp.wav

159_2010_03_27_035-098-021_MRA_scholjel_scholjel a'tel jumasa' b'a cdit_esp.tiff

159_2010_03_27_035-098-021_MRA_scholjel_scholjel a'tel jumasa' b'a cdit_esp.doc

159_2010_03_27_035-098-021_MRA_scholjel_scholjel a'tel jumasa' b'a cdit_esp_desc.doc

160_2010_04_25_037-017-021_VRC_spiljel_spiljel a'tijub' jumasa' b'a veracruz_toj.mp4

160_2010_04_25_037-017-021_VRC_spiljel_spiljel a'tijub' jumasa' b'a veracruz_toj.wav

160_2010_04_25_037-017-021_VRC_spiljel_spiljel a'tijub' jumasa' b'a veracruz_toj.tiff

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160_2010_04_25_037-017-021_VRC_spiljel-spiljel a'tijub' jumasa' b'a veracruz_toj_desc.doc

161_2010_05_10_142-020-020_VRC_sje'jel_sje'jel ju'un b'a snebjel snoljel tuktukil a'tel b'a Tojol-ab'al.tiff

161_2010_05_10_142-020-020_VRC_sje'jel_sje'jel ju'un b'a snebjel snoljel tuktukil a'tel b'a Tojol-ab'al_desc.doc

Appendix II: Examples of Themes Presented on the Tojolabal Radio Program by CDIT Participants

MARIA BERTHA SANTIZ PEREZ

26 June 2009. Customs of Tojolabal communities.

25 September 2009. The importance of the mother tongue.

05 March 2010. International Day of the Woman Worker.

TERESA LOPEZ MENDEZ

19 February 2010. International Day of the Mother Tongue.

HERMELINDO AGUILAR MENDEZ

19 June 2009. Techniques for creating a story.

2 October 2009. A reading of the story "El Hombre Rayo."

JUAN MENDEZ VAZQUEZ

10 June 2009. Spread of a language and its importance for language survival.

29 January 2010. A reading of the story "The Miracle."

RAMON JIMENEZ JIMENEZ

5 February 2010. More on techniques for creating a story.

Appendix III. Outline and Abstracts of Symposium on Contagious Education given by CDIT at the Society for Applied Anthropology, Merida, Yucatán, Mexico, March 14-17, 2010.

Symposium:

"Contagious Education" in Endangered Language Documentation and Renewal

By: Centro de Documentación del Idioma Tojolabal, A.C. (CDIT), Comitán, Chiapas, México

Symposium Abstract: The Centro de Documentación del Idioma Tojolabal, A.C. (CDIT - founded June 2007) employs a model of "contagious education" to prepare its five Tojol-ab'al documentalists using workshops by indigenous and other experts in linguistic analysis, language documentation, software, and accounting toward creating a truly indigenous linguistics and language documentation. Team members pass on skills to Tojol-ab'als in collaborating communities via CDIT-team-staffed workshops in Tojol-ab'al literacy, literature creation, and language documentation. Collaborating communities form satellite centers and spread skills to others. Presentations describe the philosophy, activities, and outcomes to date for this practice, which obviates starting with highly educated staff.

PART I

1. Title: **Contagious Education as a Model: The Context and Philosophy of the Tojo-ab'al Language Documentation Project** (18 minutes)

By N. Louanna Furbee, CDIT, Comitán, Chiapas, México, and University of Missouri, Columbia, Missouri, USA

About 35,000 persons speak the endangered language, Tojol-ab'al Mayan. They inhabit a region in Chiapas, Mexico, near Guatemala, characterized by environmental and social contrasts and by conflicts, the Zapatista-Mexican clashes being best-known. The Centro de Documentación del Idioma Tojolab'al, A.C., documents and revitalizes Tojol-ab'al following a "contagious education model," whereby project team members learn from experts, then impart the skills to those in collaborating Tojol-ab'al communities. CDIT thus extends services and skills-training to villages where their students further pass on skills and prepare local centers for documenting community speech and lifeways. The model guides CDIT-village collaboration and ethical conduct.

2. Title: **Activities of Documentation and Revitalization of Tojol-ab'al: What Will Be Left Behind**

By Ramon Jiménez Jiménez, CDIT, Comitán, Chiapas, México

Our "products" are social and intellectual: Social because the infrastructure we build (advisory councils, workshop graduates who pass on skills, collaborations with local schools, our radio program) lays the foundation for a continuing program in communities. Our intellectual products are the skills we teach to community young — literacy, literature creation, language documentation, plus the works we and they construct using those skills — stories and poems, a village documentation center for creating electronic archives of community life and history. For colleagues, we offer an innovative model of education by contagion that relies upon support and cooperation in communities.

3. Title: **Contagious Education in Language Documentation** . (18 minutes)

By Juan Méndez Vázquez, CDIT, Comitán, Chiapas, México

By imparting Tojol-ab'al literacy, CDIT creates village-based groups who can eventually manage their own local documentation centers, with which we then collaborate in language documentation, research, revitalization, and education. Supervised by local advisory councils, we teach community young literacy and literature creation, then the skills of documentation—transcribing, translating, use of still and video digital cameras, and software for preparing electronically archivable documents and for editing image and word. We and they produce original works—stories, poems, and edited videos. These we archive in perpetuity at AILLA (<http://www.ailla.utexas.org/>) along with prepared legacy materials, to preserve language, traditional knowledge and every-day lifeways.

4. Title: **Language Revitalization through Creating a New Literature** (18 minutes)

By Hermelindo Aguilar Méndez, CDIT, and Centro de Investigaciones en Salud de Comitán, Comitán, Chiapas, México

Our model of education by contagion relies upon cooperation in Tojol-ab'al-speaking communities. When we develop a skill, we teach it in a community, and then they teach it to a

new audience, creating other teacher-documentalists. As they study the beauty of Tojol-ab'al, they become its stewards. Convincing Tojol-ab'al communities to maintain their language is also helped by the indigenous radio community. We give a weekly one-hour program, during which we promote use of the language and preservation of its art forms. We read and discuss newly composed literature, and we suggest ways to overcoming discrimination against speaking the language.

BREAK

PART II.

5. Title: **Examples and Demonstrations: Work by the Centro de Documentación del Idioma Tojolabal, A.C., and Their Collaborating Community Centers** (40 minutes)

By María Bertha Sántiz Pérez, CDIT, Comitán, Chiapas, México, and Teresa López Méndez, CDIT, Comitán, Chiapas, México

We present here recordings of the Tojol-ab'al radio program promoting the revitalization of the language (on KVEFS, Las Margaritas, Chiapas, México, 8:30-9:30 a.m., Fridays (streaming <http://ecos.cdi.gob.mx/>)), videos made and edited by CDIT; photographs documenting Tojol-ab'al events and workshops given in villages; poems and stories written by CDIT staff and their students; posters and PowerPoint presentations given by CDIT; samples of the AILLA (<http://www.ailla.utexas.org/>) archived collections of documents in Tojol-ab'al; and the literacy manual and other teaching materials prepared by CDIT staff.

DISCUSSION AND COMMENTARY

6. **On Community-based, Collaborative Research More Generally** (18 minutes)

By Jeanne Simonelli, Wake Forest University, Winston-Salem, North Carolina, USA

8. **On Applying the Model in a Different Context: The Eastern Cherokee of North Carolina** (18 minutes)

By Margaret Bender, Wake Forest University, Winston-Salem, North Carolina, USA

9. **General Discussion among presenting participants, commentators, and audience** (20 minutes).

Appendix IV: Presentations and Publications by Members of the Centro de Documentación del Idioma Tojolabal.

Aguilar, H. 2009. El animalitio telaraña. *Ecofronteras (ECOSUR)* 36:37-29.

Aguilar Méndez, H., T. López Méndez, J. Méndez Vázquez, M. B. Sántiz Pérez, R. Jiménez Jiménez, L. del S. Guillén Roveló, N.L. Furbee, and R.A. Benfer (2010) Saving Languages, Saving Lives: Tojolabal Mayan Language Revival within a Health Research NGO. In Lenore A.

Grenoble and N. Louanna Furbee, Eds. Language Documentation: Theory, Practice, and Values. Amsterdam and Philadelphia: John Benjamins. In press.

Furbee, N.L. 2007. Tojolab'al Reflexes of a Classic Maya Rhetorical Structure and Its Discourse Markers (T 126/M-L 32M & T 679/M-L YM1). Poster Session, Society for the Study of the Indigenous Languages of the Americas, Anaheim, 5 Jan. 2007 (poster).

Furbee, N.L. 2010. Status Markers Distinguish Independent from Conjunct Verbs in Tojol-ab'al (Mayan). Paper presented at the meeting of the Society for the Study of the Indigenous Languages of America, Baltimore, 10 January 2010.

Furbee, N. L., and M.B. Sántiz Pérez. 2010. Documentación del Idioma Tojolabal: Las Actividades del Centro del Centro de documentación del Idioma Tojolabal, A.C., Lecture presented in Language and Culture class, Universidad Nacional Intracultural de Chiapas, Las Margaritas, Chiapas, March 10, 2010.

Furbee, N.L. (2010) Language Documentation: Theory and Practice. In Grenoble, L.A. and N. L. Furbee, Eds. Language Documentation: Theory, Practice, and Values. Amsterdam and Philadelphia: John Benjamins. In press.

Jiménez Jiménez, R., et al. Lo'ilanel 'a Tojol-ab'al (Talking in Tojol-ab'al). Revision of text for Tojol-ab'al for non-speakers by N. L. Furbee & M. Aguilar Gómez, 1976. In preparation.

Jiménez Jiménez, R., J. Méndez Vázquez, H. Aguilar Méndez, M. Aguilar Gómez, and N.L. Furbee. 2008. Laj Jneb'tik Sk'umajel sok Sts'ijb'ajel ja Jk'umaltik Tojol Ab'al; Aprendamos a leer y escribir nuestra lengua tojolabal. (Let's Learn to Read and Write Our Language Tojolabal), Literacy manual, Comitán, Chiapas: Snajtsil Snoljel sok Spuktesjel A'tel b'a Tojolal Abal; Centro de Documentación del Idioma Tojolabal, Comitan, Chiapas.

Jiménez Jiménez, R., T. López Méndez, J. Méndez Vázquez, M. B. Sántiz Pérez, H. Aguilar Méndez, L. del S. Guillén Roveló, and N.L. Furbee. 2008. El Centro de Documentación del Idioma Tojolabal. Paper presented in the Primero Foro de Planificación Lingüística, 24-26 September 2008, Universidad Nacional Intracultural de Chiapas.

Jiménez Jiménez, R., T. López Méndez, J. Méndez Vázquez, M. B. Sántiz Pérez, H. Aguilar Méndez, and L. del S. Guillén Roveló. 2009. El Centro de Documentación del Idioma Tojolabal. Paper presented in the Segundo Foro de Planificación Lingüística, Nov. 2009, Universidad Nacional Intracultural de Chiapas, San Cristobal de las Casas.

Year 3 Report – NSF DEL Grant # 0013293 – 14 May 2010
Documenting the Tojolabal Maya Language
N. L. Furbee

Findings

The investigation aspect of this project involves (1) developing a series of 'metamodels' (intermediate models) of aspects of Tojolabal grammar and linguistic ideology; (2) creating culturally appropriate materials for teaching literacy, creative literature, and language documentation and archiving skills in Tojolabal communities; (3) creating a set of working agreements on writing conventions (alphabet, establishing criteria for word status, etc.); (4) forging a set of agreements and understandings among indigenous and outsider linguists on the nature of indigenous property rights; and (5) using forum and symposium venues to keep up-to-date our linguistic expertise and interact with others concerned with indigenous linguistic issues. These activities all involve developing a Tojolabal version of an indigenous linguistics.

1) METAMODELS: With respect to *metamodels*: Furbee and the Tojolabal team continue refining their *metamodel of evidentials* in Tojolabal. They have two publications on the topic in press: one is a joint publication (Aguilar Mendez et al., in press (2010)) that reports on the project out of which our interest in evidentials arose; the second is a paper by Furbee (in press (2010)) that uses the case as an example of the method.

One approach to inquiry that takes language documentation to be conducted primarily as an *activity* or a *practice* leaves the nature of language, or of a language, open to negotiation. It takes language documentation to be directed by this activity rather than by a set of goals regarding accomplishments with respect to an objectified language, and it offers a method of co-construction. The advantage is that it presents a way for speaker and linguist to collaborate on the creation of the documentation. The collaborators are free to co-construct an *intermediate model*, a *metamodel*, one open to frequent revision.

As a method, the approach derives from research on decision-making (Tversky 1974; Kahneman et al. 1981), on knowledge acquisition for the construction of knowledge-based artificial-intelligence models (Benfer et al. 1991), and on questioning strategies in cross-cultural interviews (Berlin 1973, 1990; Boster 1984; Briggs 1986). Such a model will not faithfully represent either participant's understanding of the language of concern, but it does allow each to comprehend the other's understanding. Since the metamodel may be revised in response to the activities (or topics) undertaken in language documentation, it may shift documentation priorities as the work proceeds and the status of the topic within the language documentation changes. It also gives a concrete representation through which the native speaker and the linguist may fashion common understanding or analysis.

The metamodel may be primarily a grammatical one, perhaps a draft of the aforementioned language-unique ontology, something useful for linguistic description that is well exemplified so it can be related for interoperability considerations, enhancing cross-language comparison. Or, it might center around syntactic or discourse practice, or rules or genres or relations between linguistic and cultural markers. The intermediate forms produced in the collaboration will aid in establishing priorities and practices as speakers and linguists select issues and explain them to one another

through the metamodel. There need be no requirement to follow an integration of the whole; in its inception the metamodel ought to be specifically descriptive, theory-independent, and restricted to circumscribed topics. In this regard, language documentation may be distinguished from much of linguistic description, which can be theory-driven and requires more attention to integration. Co-constructing the model will encourage speaker and outsider participants to be aware of the assumptions they bring to the job at hand; the activity will further encourage explication of their guiding principles that constrain their behavior in the actual execution of intermediate versions of their understandings. These constraints will be weighted toward cross-cultural, cross-linguistic comprehension. The test will be whether the participants do indeed complement one another's conceptions.

Although there are exceptions, this approach differs from traditional linguistic descriptive practice in another important way. In linguistic description, the model is ordinarily not revealed to the native speaker who is not expected to learn linguistics as a part of the collaboration. Nor is the metamodel equivalent to collaborations among trained linguists, some of whom are native speakers and some outsiders — the Oxluuj Keej Maya' Ajtz'iib' (OKMA) projects in Guatemala (England 1992, 1995) offer excellent examples of this model. In these instances the research is formulated within a Western paradigm of linguistic understandings, since the collaborating native speakers are themselves linguists also. The resulting model in both instances is not something that is necessarily co-constructed between indigenous and linguistic conceptions, nor is it particularly useful as a way of communicating differing understandings. True collaboration requires shared power and responsibility. This practice attempts to create a means for power and responsibility to pass increasingly into the hands of heritage speakers without requiring the enculturation of those speakers to a linguist's perspective, or the linguist to the native speaker's perspective, although it does ask all parties to accommodate themselves to conceptions other than their own and to gain familiarity with points of difference. Native speakers are provided a route by which they can become manipulative with the ideas and approaches of linguistics while shaping an indigenous framework to guide their efforts. Collaborative analysis of the evidentials in Tojolabal interviews provides an example.

2.1 *Analyzing Tojolabal evidentials*

In analyzing a series of interviews conducted in both Spanish and Tojolabal,¹ the five members of a bilingual team of Tojolabal Mayans working with me as a collaborating linguist stumbled into a useful way of thinking about evidentials that was new to all of us (*see* Aguilar Méndez et al., this volume; Méndez Vázquez et al. 2005). The five native-speaker interviewers were literate in Tojolabal and Spanish but naïve linguistically, while I, an analyst of Tojolabal but a poor speaker of the language, provided some linguistic guidance. We six had been discussing different strengths of certainty. The fact that evidentials in Tojolabal had positive and negative valences with respect to the speaker's assertion of the truth of the information conveyed, or the authority with which one spoke on a subject, emerged in these joint discussions of the 15 or so evidentials that had been previously identified in the texts by scholars. The linguist asked that the team locate these evidentials in transcriptions of their various interviews. (These discussions followed Tojolabal discourse principles,

¹ This study of information in bilingual interviews was supported by Grant #7093 from the Wenner-Gren Foundation (2004-2005) and a grant from the Jacobs Research Fund, Watcom Museum Society (2003-3004).

not Spanish or English ones, by which discussion was highly cooperative as it moved toward consensus judgments; see Brody 2000a, 2000b, for description.)

The Tojolabals understood there to be many more “evidentials,” as I had described the category to them, in both Tojolabal and Spanish, and set about creating a list of 68 candidate markers in Tojolabal and a similar number in Spanish. The lists were later reduced to about 55 in each language through grouping of variant forms of the same evidential. The five native speakers of Tojolabal then were able to scale these evidentials, placing each into one of five levels, ranging from evidentials that indicated the speaker’s greatest confidence in the truth (*saw it, personally experienced it, know it to be fact*) to the evidentials that signaled least confidence (*don’t believe it, think it is a lie*). In that collaborative activity, the team more than trebled the inventory of evidentials previously identified. They further provided what seems be a novel method for teasing out differences among category members and placing them in a Likert scale using a consensual discourse to arrive at the ranking. A representative list so scaled is given in the Table 1:

Table 1: Examples of Evidentials in Tojolabal and Their Rankings

RANK 1:

jawi	yes, indeed; thus it is
ja’i	yes, yes indeed!, indeed it is
ja’yuj	therefore (it is true)
lachiyon	I say it’s so
ni	it's true

RANK 2:

ja’ye’na	it is (probably the case)
yala kab’	he told me (pretty sure it’s true)
jach’	thus it is (probably)
xschi’	she said it (true she said it)

RANK 3:

kab’unej(a)	I have heard it (neutral about truth)
xschi’a	he says (maybe true)
aljuk yab’	they say so (maybe it is true)
xschi’ye’	they said it (certain they said it, but uncertain as to truth of the information)

RANK 4:

xchiman	perhaps he said it
kab’antik	we heard about it
b’i	reportedly, they say
yaljel(i)	it is said

RANK 5:

sk’uman sb’aj(e’)	perhaps he said it (uncertain that he said it) so not likely true; they talked among themselves (disbelief of truth)
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jastal	how could it be (questioning that the report occurred and that information is true)
kab'antik	we heard about it (rumor) (questioning truth of information but acknowledging having heard the information in the rumor)
slo'iltaye'(i)	they gossiped about it (certain of the event of gossip; questioning truth of information)
aj	oh yeh!, sure! (heavy sarcasm), (does not believe true)

The ranking indicates two kinds of judgments about the information and its source: the *certainty* on the part of the speaker that the speech event took place, and the speaker's judgment of the *truth* of the information conveyed within the speech event. These two dimensions are congruent for Rank 1 and largely so for Rank 2. In Rank 1, the speaker expresses that he or she vouches for both the speech event and the truth: for example, *jawī* 'yes, indeed'; 'thus it is'), *lachiyan* 'I say it's so'. But in Rank 2, the speaker says the information is probably so, but does not take total responsibility for the truth, as best seen in *xschi'* 'she said it', where the speaker affirms the occurrence of the speech event and the speaker's ('she') involvement but only recognizes the likelihood of the truth of the information conveyed in it. The truth of the information dimension further separates from the fact of the speech event dimension in Rank 3 evidentials, as evidenced in the examples, *kab'onej(a)* 'I have heard it (neutral about truth)' and *aljuk yab'* 'they say so (maybe it is true)'.

By Rank 4 the separation of these dimensions is stronger and the actual speech event is questioned or accepted; for example, *xschi ma* 'perhaps he said it', no opinion is expressed about the truth of the information conveyed, only about whether the information was expressed. Rank 5 evidentials either question the occurrence of the speech event (*skuman sb'aj(e)* 'perhaps he said it (i.e., uncertain that he said it) so not likely to be true'), or they express certainty about the speech event as an occurrence of gossip and therefore also question the truth of the information (*slo'iltaye(i)* 'they gossiped about it (certain of the event of gossip but question truth of information)').

In addition, combinations of these evidentials are sometimes possible and can affect rankings in patterned ways. Combining the reportative *b'i* (Rank 4) with another higher-ranked evidential lowers the higher evidential by one ranking: *jach'* 'thus it is (probable)' (Rank 2), *jach' b'i* 'probably that's the way it is' (Rank 3); *xschi'(a)* 'he says (maybe true)' (Rank 3), *xschi' b'i* 'that she apparently said it' (Rank 4). On the other hand, *ni 'it's true'* can raise a ranking; so *jach'* (Rank 2) becomes Rank 1 with the addition of *ni*, *jach' ni*.

The discourse properties of the evidentials are complex. Some evidentials convey the author's assurance in the truth of the information; some convey the author's certainty in the quoted or reported speaker's assurance of truth; some convey the author's disagreement with the truth of the information being conveyed; some uses are composites of one or more of these factors. These dimensions interact, but they are not completely congruent. The metamodels approach takes concerns identified by native speakers as equivalent to those of the linguistic analyst and proposes a means of building intermediate models that accommodate both. The result is a model

for negotiation and revision in which, ideally, neither side is emotionally committed. Such a model may further lead to greater analytic understanding.

The primary findings include (a) identification of 60 evidential words and phrases; (b) two dimensions interact in scaling the evidentials from Most Certain to Least Certain; the Certainty of the speaker about the occurrence of the event and the speaker's opinion of the Veracity of the information being conveyed are congruent at the Most Certain end of the scale but diverges at the Least Certain end. Thus the speaker's Certainty judgment must be separated from his or her Veracity judgment with respect to his or her evaluation of the Truth of the information conveyed; (c) combining the reportative with a quotative or other evidential highly ranked in terms of Certainty drops a ranking one place lower in the Certainty Scale; combining the certainty particle with a lower ranked evidential can raise it.

In some formulations, evidentials are considered (a) as coding only the sources of knowledge (first hand, hearsay, etc.), not levels of certainty about its validity (Aikenvald and Dixon 2003; Aikenvald 2004) or (b) as treating only evidence and attitude of the speaker toward the truth of an assertion or report; they may relate evidentials systematically to epistemic considerations, which treat the orientation of the action through tense and aspectual distinctions (Kockelman 2003, 2004; Brody n.d.). In other frameworks, evidential categories are seen as a subclass of epistemology there being much overlap between evidence and the evaluation of evidence (Chafe and Nichols 1986). The material from Tojolabal seems to indicate that at least for the majority of "evidential" words and phrases, judgments of evidentiality interact closely with epistemic ones within a system. If one takes the latter as concerned with evaluations of evidence and not just the orientation of actions in terms of tense and aspect the conjunction of evidential and epistemological is expressed along two dimensions in Tojolabal. One is the dimension of Certainty about the occurrence of the speech event — Most Certain/Least Certain. The other dimension expresses a judgment of Veracity — True/Not True. These two dimensions are congruent in the rankings of evidentials high on a 5-level scale of Certainty. Those examples that are judged most strongly to have occurred (high on the Certainty scale) are also judged the most likely to be true. However by Rank 4, the Certainty judgments and the Truth of information judgments are independent and by the last level (Rank 5) the evidentials either question the occurrence of the speech event or (*skuman sb'aj(e)* 'perhaps he said it (i.e., uncertain that he said it) so not likely to be true'), or they express certainty about the speech event as an occurrence of gossip and therefore also question the truth of the information (*slo'iltaye(i)* 'they gossiped about it (certain of the event of gossip but question truth of information).')

Through various assignments in workshops on linguistic analysis, Tojolabal team members and the PI have begun creating *two other kinds of metamodels*: One pertains to *sets of verbs that are syntactically and semantically related* (verbs of eating, of carrying, and of cutting, for example), which is in development. The other metamodel is in preliminary stages of data collection and pertains to what appears to be *a distinction between independent and conjunct verb forms in Tojolabal*. We are collecting examples of these and noting possible discourse contexts requiring one or the other, which we will attempt to explicate.

2a) LITERACY MANUAL: We **have prepared and revised a literacy manual** for teaching

Tojolabal speakers how to read and write their language (*Sju'unil b'a sneb'jel sts'ijb'ajel, sk'umajel*

ja k'umal Tojol-ab'al). Again, we were especially aided by Prof. Antonio Gómez Hernandez and Sna Jtz'ibajom, and by the students in our Literacy classes.

2b) TEXT FOR USE IN TEACHING TOJOLABAL TO NON-SPEAKERS: We are **revising and updating a text** and re-recording an accompanying set of recordings **for teaching Tojolabal to non-speakers**.

3) STANDARDIZATION OF WRITING CONVENTIONS FOR TOJOLABAL: We have created and repeatedly revised a set of **conventions for writing Tojolabal**, including consideration of what constitutes a 'word' in the language. We are likely to go through other revisions of this document. We have consulted with other writers of Tojolabal (especially with Prof. Antonio Gómez Hernandez of la Universidad Autonoma de Chiapas -UNACH, who has published several translations of books into Tojolabal, and with the personnel of Sna Jtz'ibajom, who have also consulted with us on the preparation of a literacy manual). We have also been aided by Alejandro Curiel Ramírez of INALI. At present the effort to seek agreements on writing conventions for all the indigenous language of Chiapas seems stalled but we remain convinced that we will see agreement among writers of Tojolabal within the coming year.

4) INDIGENOUS INTELLECTUAL PROPERTY RIGHTS: We are formulating a proposal for adoption among Tojolabal writers on **Indigenous Intellectual Property Rights** to be presented for consideration at the **Second International Symposium Tojolabal**.

6) SYMPOSIUM: We are collaborating with personnel from CIESAS and elsewhere to organize the **Second International Symposium Tojolabal** for July 2010 where current research on all aspects of Tojolabal language, society, and history could be presented and when the proposal mentioned in (5) could be considered by those attending in a general meeting.