REMARKS ON LEXICOGRAPHY IN RELATION TO
UTO-AZTECAN ETHNOLINGUISTIC RESEARCH

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The preparation of dictionaries could, I feel, contribute centrally to the research goals mentioned by Dr. León-Portila in his call for this conference. It is also central to a number of important concerns expressed by members of Uto-Aztecan communities who are seeking to define and to formalize the role of their native languages in relation to certain contemporary institutions—particularly, education.

While a number of excellent Uto-Aztecan dictionaries are in existence, the majority of them are limited in their purpose to that of providing a system for glossing Uto-Aztecan lexical items in some Indo-European language and to that of providing the essential grammatical information needed to use the items in well-formed sentences. Several dictionaries, to be sure, do supply valuable sentence material illustrating the use of lexical items—e.g., Mathiot’s excellent Papago dictionary and Grimes’ recent and very interesting notes on the Huichol lexicon. In general, however, relatively little information on the semantics of Uto-Aztecan lexical items is provided in the existing dictionaries, nor is there adequate information on extensions, metaphorical use, and inter-lexical relationships generally recognized by speakers (antonymy, synonymy, hyponymy, etcetera).

It is time now, I feel, seriously to begin the development of monolingual and encyclopedic dictionaries in which native-speaking language scholars set down what they know, or what they are able to determine through field research, of the full range of meanings and use of primary lexical items and their derivatives. Dictionaries of this sort, consisting essentially of collections of essays or “articles” in the languages involved, will prove to be resources of enormous value to us in our continuing study of Uto-Aztecan ethnolinguistics. The construction of such dictionaries has the added quality of being important intellectual activities in which members of Uto-Aztecan communities (from children to elders) can be directly involved. I would like to suggest, therefore, that one of our goals be the training of native-speaking lexicographers and the establishment of some financial mechanism which will enable them to enter into
lexicographic work on a continuing basis for a number of years to come.

I do not have at my disposal any concrete example of the sort of entry that would appear in a dictionary of the type I have in mind, but I have assembled (very hastily) a few notes on the Papago noun c eo j (man, male) which include a fraction of the material from which a proper dictionary entry might ultimately be constructed. (I apologize for using a somewhat sexist example; that was accidental.)

The notes include three kinds of material: (1) phonological, morphological, and derivational information of the sort contained in the existing bilingual dictionaries (the actual entries from Saxton and Saxton and from Mathiot are presented); (2) brief Papago-language commentaries concerning the use and meaning of the lexical item; and (3) etymology information culled from various sources. I hasten to reiterate that this is only a small portion of the material which would serve as a basis for a proper dictionary entry, but it will, I hope, serve to give some indication of the effort which must be invested in preparing such an entry.1

1After writing the above remarks, I have had an opportunity to study with care a copy of José Grimes E. y otros, El huichol: apuntes sobre el léxico, Department of Modern Languages and Linguistics, Cornell University. This work approaches the ideal in many respects (though, as the authors note, it represents only a fraction of what needs to be done). While the work does not contain native-language essays, which, in my opinion, will prove to be a most valuable textual resource for our purposes, and for many other purposes, it does systematically set out lexical and semantic information which must be included in a dictionary whose aim is to enable the user to gain mastery of lexical items. It therefore serves as a model for a part, at least, of what must go into adequate dictionary entries. In addition to necessary grammatical information, the fuller entries contain references to other entries together with essential information belonging to the following rubrics: semejante. funciones, sinonimos, tipos, partes, situaciones, actividades, nombres tipicos, requisitos. Most valuable are short Huichol definitions (with Spanish translation) of many of the entries.

I. Bilingual entries

From Saxton and Saxton:
cheoj, checoj male
si cheoj real man

schoj dag manliness
s-chechojim to be brave

From Mathiot:
cioj (dial v. ceoj) N inalien indiv [sg (3rd pers sg cioj-i)]; pl: cecoj: young male
cioj-cucul
NComp alien indiv [sg (1st pers sg ñ-cioj-cucul-ga); pl: cecoj-cucul]: young rooster
cioj medi
NEpr inalien indiv [sg (1st pers sg cijo n-ma]; pl: cecoj maama]; son (of a woman)
cioj veenag/ci-pran
cioj veenag
NEpr inalien indiv [sg (1st pers sg cioj ñ-veenag]; pl: cecoj veenag]: brother
cioj pali
NEpr inalien indiv (sg 1st pers sg cioj ñ-pali -ga); pl: cecoj ?a?al]: son
cioj ?alidad
NEpr inalien indiv [sg (1st pers sg cioj ñ-alidad]; pl: cecoj ?a?alidad]: son (of a man)
cioj
N alien indiv [sg (3rd pers sg cioj-ga-j]: young man working for somebody

vudoj Stat Expr [sgs (Neutr: indef
vudoj cioj; def vudoj cioj-k]; pl: vudoj cecoj]: to be a male ex:
...vudoj o xa cijo kmt a hekaj o maual...if it’s a male, kill him right away!—
...heghejaj mo oçj (<vudoj) cecoj hegam maama];...because
they were males, her children.
cíojtág
Stat sgS [pls: cecojtág]: to be masculine (same as cíojtig) ex: Heg ʔo ge cíojtág. She is somewhat masculine.
cíojtig
Stat sgS [pls: cecojtig]: to be masculine (same as cíojtág) ex: Heg ʔo cíojtig?uví. That woman is masculine.
cíojim
cíojít
Vintr (event) sgS: to become a young man

II: Monolingual entries (with English version)

CEOJ (from a Papago essay by Albert Alvarez):


Pëbidam o ñe-jú; kut ñida mat pi ña?i ñë:biñi hab o ñe-ñá: mo wuḍ si céoj. ?O hémS ñam há?iku hab o jú: ñida hémajkam s-ta-
Pëbidama, kut hég hab ñép o ñe-ñá: mo wuḍ si céoj. Kc ñép mat hémá pi o ña?i Pëbidad g cikpan (cem ñas hásmasí s-wé:w mo wuḍ o cikpan) kc hab ñe-ñá:a ga mo wuḍ si céoj. ?O hémá hémá o s-cu-

dágodamk. Heg hékaj mat hóbái hémá cem hékíd o wó?:okad c pi há?iku gn hú o ñi ñe-táccucucud k hég hab ñe-ñá:a ga mo pi wuḍ ñá: si céoj, kutup hémá hémá ñam o néid c hab o céi "at o hóbái g
céoj gm hú g cikpan o ñe-gágidá? o o cikpanad;" ?O hóbái hémá wuḍ o a cem gë?:k kc o ge ñóksak kc ñéa a g ñe-jé?: ño ñe-ñó:g wém o dákadak kc pi ñam hú o ñi ñe-nákogad mat o ñi wú?:ánk o cikp, kut ñéa a cem pi ñam hú há?iku wuḍ o héga?ik mas hég hékaj ñam o dákad ha-wém. Kut hémá ñam o néid c hab o céi "at o hóbái g céoj o cikpanad c o dágodad g ʔúwí," k hémá hég ña?álda?k c tácuc mat ñab ñe-ñó:g c ñe-jé?: ñé:wóco ha o cú?ig, kc


Kc ñép mat hékid hémá pi hékid há?iku o néidad kc pi o tá:tkađ g gëkvô?kig kc g s-kó?ok ñép pi o tá:tkađ kác as hab-a cem hékid hab o céc?ed mo wuḍ si céoj kc ñas hab-a ñida wa:w wuḍ as cégoi.

B. Mat hékid o mû?ijk ñida céoj kut hab o ñe-ñá: céoj. Tp hémS ñam hóbái há?ílo o ñe-wém cikpanad t hémá ñam o ha-néidad kc hab o céi "céoj ño ñam wém cikpan;"

C. 1. ñe-céojuc? Mat hébái hémá wuḍ o ñúwikad kc hab o cem ñe-wúad mo wuḍ céoj. Tp hémS o céojkaj ñe-híkad kc kem hékid hab máśma o ñe-ñé?ga?adjacíd mo g céoj kc hab máśma há?iku ñép o hás wúad mo g céoj. Kutup hémS g céoj ñam o ñe-bólajad kut ñida ñùwik mo cem hékid céojkaj ñe-ñé?ga?adjacíd ñam o ha-wém cícwíd kuc hémá ñam o ha-néidad c hab o céi "hégai ʔúwí ño ñam ñe-céojuc m ñam ha-wém: cícwí hégam céoj;"}

2. céojitág. Mat hékid hémá cem hékid hab o céc?ed mo wuḍ si céoj kut as hab-a pi hédai o mác?kad mas hú a wó?ho kútup hémS ñam o wó?ho hab ñú?ig kútup hémS hémá o wém:majk ñida mo hab
stay with his parents. A person seeing this might say, "A man would work and take care of his wife." And if that person has a child and still wants to remain under [the protection] of his parents, this means that he is not yet a man and is still a child. This is another way ceej is used.

And when someone never feels anything, such as fatigue or pain and always says he is a real man, this is in terms of thought (or mental state).

B. When there are many of these entities called men they are referred to as men. For example, if several are working together, one might remark, "Men are working together."

C. 1. E-CEOJ/CUD to act like a man. Whenever there is a woman or girl who acts like a man or boy. For example, if she cuts her hair like a man or boy and dresses like a man or boy, and in other respects acts like a man or boy. For example, if boys are playing ball and this girl who always dresses like a boy is playing with them, one might see them and remark, "That girl is trying to act like a boy and play with boys."

2. CEOJ/DAG manhood, manliness. Whenever someone claims to be a real man and no one really knows whether this is true, and if someone is with this person when something dangerous happens, say a house is on fire with a child trapped inside, the companion might say, "Go on and prove your manhood and get the child out." Or one might say, "Now I'll get to see your manhood that you are always talking about."

CEOJ (taken from notes by William Pilcher from San Angelo): Ceoj 'o wudu ha'icu doakam o hemajkam c ba'ic i ge'ej mo hi g 'uwi c 'ep ba'ic i s-swaj deok c 'ep ba'ic i s-tadaf 'an 'e-kotwa'ac c 'ep ba'ic i ge'e koa c 'ep ba'ic i s-kawk c s-te'dastk c 'a'ab 'ep ge wiha. [The male is an animal or human that is bigger than the female, has a deeper voice, greater stature (height), broader shoulders, larger forehead, is stronger and is spartan, and has a penis.]

CEOJ (from note taken from Luke Preston): Mac 'an oiyopo k ha'i hi wudu 'u'uwii, c a'cim wudu cecej. [Of those of us who go about, some are women and some are men.]
III. Etymological notes

A. Piman:
Bascom: 221. "tiodi 'man, attractive', NT τιόδι, ST τιόδι, UP čójī, LP čójī [sic]. Hale et al. (Onavas): tiód (títúd) hombre. Pennington: Macho. Varon. tutoti plural. tutuoti; Varonl. pəiurh t̚utohipuitcamal [sic].

B. Other Uto-Aztecan:
Miller: 273d man *tiho. Pg cioj (sg.), cioioj (pl.) 'male'; ST tió:n; Tr rhó:y; Vr tího'y, tího'y. ... Hale (Sonoran): *tihoi man. Voegelin and Voegelin (Hopi): tiyo (~tó-tí-m) boy, youth (plural). Grimes (Huichol): tévi persona, indigena. ... Mult teuí. térii. ...
Resumen

El lingüista Kenneth Hale propone un modelo para la elaboración de diccionarios enciclopédicos monolingües en las lenguas indígenas de las Américas, en este caso particular, las yutoaztecas. Sugiere que los miembros de las comunidades indígenas podrían tomar parte en tales proyectos, y que se debería buscar la manera de entrenarlos. Además nota que se debería buscar los fondos necesarios para llevar a cabo las investigaciones. Para dar una idea de lo que podría ser un diccionario enciclopédico, proporciona ejemplos tomados de materiales léxicos bilingües y monolingües para el pápago.