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-Portilla 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 *ceoj* (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) etymological 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.

I. Bilingual entries

*From Saxton and Saxton:*

*ceoj, chechoj* male

*si ceoj* real man

\[1\] After 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, sinónimos, tipos, partes, situaciones, actividades, nombres típicos, requisitos. Most valuable are short Huichol definitions (with Spanish translation) of many of the entries.
**lexicography and uto-aztecan ethnolinguistic research**

*heojdag* manliness

*s-chechojm* to be brave

From Mathiot:

*cioj*

(dial v. *ceoj*) N inalien indiv [sg (3rd pers sg *cioj*-j"); pl: *cecoj*] young male

*cioj-cucul*

NComp alien indiv [sg (1st pers sg í-n-cioj-cucul-ga); pl: *cecoj-cucul*: young rooster

*cioj maqj*

NExpr inalien indiv [sg (1st pers sg *cioj*n-maqj); pl: *cecoj maamaqj*: son (of a woman)

*cioj veenag/cipran*

*cioj veenag*

NExpr inalien indiv [sg (1st pers sg *cioj*n-veenag); pl: *cecoj veenag*: brother

*cioj ?ali*

NExpr alien indiv (sg 1st pers sg *cioj*n-?ali-ga); pl: *cecoj ?a?al*: son

*cioj ?alidag*

NExpr inalien indiv [sg (1st pers sg *cioj*n-?alidag); pl: *cecoj ?a?alidag*: son (of a man)

*cioj*

N alien indiv [sg (3rd pers sg *cioj*-ga-j]: young man working for somebody

*vioj*

*vuçi* Stat Expr [sgs (Neutr: indef

*vuçi cioj*: def *vuçi cioj*-k); pls: *vuçi cecoj*: to be a male *ex:*

...*vuçi o xa ciojk mt a hekaj o mual ...if it’s a male, kill him right away!–

...hehekjaj mo oçi (\*vuçi) cecoj hegam maamaqaj ...because they were males, her children.
ciejstag
Stat sgs [pls: ciecji stag]: to be masculine (same as ciejstag) ex:
Heg ?o ge ciejstag. She is somewhat masculine.

ciejstag
Stat sgs [pls: ciecji stag]: to be masculine (same as ciejstag) ex:
Heg ?o ciejstag ?uvi. That woman is masculine.

ciejtim

ciej
Vintr (event) sgs: to become a young man

II: Monolingual entries (with English version)

CEOJ (from a Papago essay by Albert Alvarez):


[CEOJ man, boy, male

A. 1. A man or boy is a human being who is the opposite of a woman or girl and it [the term] is also [applied to the stage of life] when he emerges from his adolescent boyhood.

2. If a woman has a child, one might ask, "What did you have?" And she might say, "I had a boy." This means that she had a child of the opposite sex from a girl.

3. If a female animal has an offspring, one might ask, "What did your pet (e.g., horse, dog, etcetera) have?" And the owner might answer, "it had a male offspring." This, likewise, means that it [the offspring] was the opposite to a female —i.e., that it was male as opposed to female.

4. Furthermore, it appears that this word ceoj is used in other ways —e.g., in reference to speech, deed, and thought.

If ever someone is without [male] speech, one might say, "That person is not very much a man in terms of speech." Or, one might say, "That person is very much a man in terms of speech." This is another way in which ceoj [actually, the expression si ceoj 'very much a man'] can be used.

It can also be used in reference to deeds. For example, one might say, "Who saved that child that was about to drown?" A witness to the event in question might say, "That one did it. He dove in right after it and got the child." And one might then say, moreover, "He is a real man." Or, for example, when something frightening happens, a person who did not become afraid might be said to be a real man. And also, if one is not afraid of work (however demanding the work might be), he is said to be very much a man. Or, consider someone who is conscientious. When someone always lies around and has no ambition, that person is said not to be a real man. One might see him and say, "A man would seek employment for himself and would work." Or consider the case of a person who, despite being an adult and married, nonetheless just stays with his parents and is not able to get out and work, and it is not [otherwise] necessary for him to
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] man they are referred to as men. For example, if several are working together, one might remark, "Men are working together."

C. 1. 'E-CEOJCUD to act like a male. 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. CEOJDAG 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 wud ha'icu doakam o hemajkam c ba'ic i ge'ej mo hi g 'uwì c 'ep ba'ic i sa'ad ñeok c 'ep ba'ic i s-gegokig c 'ep ba'ic i s-taçàn 'an 'e-kotwa'an c 'ep ba'ic i ge'ë koa c 'ep ba'ic i s-kawk c s-'edastk c 'ab 'ep ge wihà. [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 wud 'u'uwi, c 'acim wud ceej. [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 t'YódYi, ST t'YiodY, UP čioji, LP 'cooj [sic]. Hale et al. (Onavas): tüod (tütüod) hombre. Pennington: Macho. Varon. tuoti plural. tutuoti; Varonil. pcaívurh tuotihipuitcama [sic].

B. Other Uto-Aztecan:
Miller: 273d man *tiho. Pg cíoʒ (sg.), čcioʒ (pl.) 'male'; ST tió'n; Tr trihóy; Vr tihoyè, tihyè. ... Hale (Sonoran): *tihoyi man. Voegelin and Voegelin (Hopi): t'íyo (~tó-ti-m) boy, youth (plural). Grimes (Huichol): tévi persona, indígena. ... Mult teú. térii. ... 

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VOEGELIN, CHARLES F. and FLORENCE M. VOEGELIN
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.