

An Annotated Bibliography of Tahltan Language Materials*

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The purpose of this paper is to list and summarize materials on the Tahltan language, including linguistic and anthropological research papers, dictionaries, collections of stories, and teaching materials. We hope that the bibliography will give language teachers, linguists, anthropologists, and all others interested in Tahltan language and culture (and Athabaskan languages in general) an awareness of what materials exist and how they might be useful in a range of scholarship.¹

KEYWORDS: Tahltan; Athabaskan; bibliography

1. General Introduction

This bibliography is designed to assist linguists, teachers, anthropologists, and others interested in Athabaskan languages and cultures discover what exists on Tahltan and how it might be useful to particular kinds of research. The sources cited here range from descriptive linguistic papers (Cook 1972; Hardwick 1984b; Nater 1989; Bob 1999; Alderete 2005; Alderete and Bob 2005) to items which include the textual analysis of Tahltan stories (Teit 1917; 1919; 1921a; 1921b; Sheppard 1983; Adlam 1985; 1995; McIlwraith 2007). Also included are dictionaries and grammatical accounts of the Tahltan language (Palgrave 1902; Thorman n.d.; Carter 1991; Carter and Tahltan Tribal Council 1994). Finally, there is comparative material from neighbouring groups (Boas 1895; 1896; 1897; Palgrave 1902; Kaska Tribal Council 1997). These sources are included only

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¹ The consonant and vowel sounds transcribed here are presented in the Tahltan Practical Alphabet (TPA) developed by the Tahltan Tribal Council. See Carter (1991) for a TPA chart to see how the same sounds have been written by other linguists.

where they present information pertinent to the study of the Tahltan language or significant context for Tahltan language materials.

This is not, however, a complete bibliography of Tahltan materials; items of specific ethnographic or archaeological focus that do not include language information are excluded. Notably, Emmons' monograph *The Tahltan Indians* (1911) and the field notes of James Teit (1912–1915) are not included here but are worth consulting if extensive Tahltan research is being considered.²

MacLachlan's Tahltan entry in the *Handbook of North American Indians* is another useful starting point for ethnographic research (MacLachlan 1981). For those looking for archaeological reconstructions of Tahltan culture, see Albright (1984) and Friesen (1985). There also exists language-related materials that are directly relevant to this work, but are either incomplete or not public documents, and thus may be included in an updated version when they are completed and become public. Finally, we do not address A. G. Morice's *Précis de Grammaire Nahanaise* and associated *Dictionnaire Français-Nahanaise* (Morice n.d.), a grammar sketch and dictionary of the Nahane, a grouping of dialects and cultures claimed by Morice to encompass the Tahltan, Kaska, Taku, and possibly the Ts'ets'aut (see Morice 1903:519–521; also Krauss and Golla 1981:82; Gillespie 1981:452). We exclude it here because the relationship between Morice's Nahane material and the Tahltan language is unclear.

The Tahltan language is typically grouped with Tagish and Kaska as former dialects of a single language (Krauss and Golla 1981:82). In general terms, the language is seriously endangered, rated, in Krauss' scheme of language condition, a Class B or C language, or, a language spoken by the oldest adults in the parental generation and most of the grandparental generation (Krauss 1998:11). With this in mind, the need for further linguistic description and documentation, as well as studies of language use, are critically needed in order to assist local language instructors develop curriculum materials for their classroom sessions.

Most speakers of the Tahltan language live in Telegraph Creek, Dease Lake, and Iskut, British Columbia, Canada. These three communities are in Northwestern British Columbia near or on the Stewart-Cassiar Highway that joins central British Columbia to the Alaska Highway in the southern Yukon. Some Tahltan speakers also live in Lower Post, British Columbia and Watson Lake, Yukon Territory, and some of the texts referred to below reflect research in those communities. In addition to these northern communities, Tahltans live today in several other urban centres, including Smithers, Terrace, Prince George, and in Greater Vancouver.

² Emmons' monograph includes four pages of comments which attempt to characterize the folklore of the Tahltan. Teit's field notes are full of references to Tahltan stories and include drafts of the texts that were published later (Teit 1917; 1919; 1921a; 1921b). Thompson (2007) provides the history of Teit's research among the Tahltan, including information about Teit's documentation of Tahltan stories.

Today, Tahltan people participate in traditional moose hunting and salmon fishing economies. They are also engaged in wage work connected to the extractive resource economy of the Canadian north or to the administration of community governments and schools (see Higgins 1982; Adlam 1985; Sheppard 1983; and McIlwraith 2007 for recent ethnographic accounts of these communities).

2. Annotated Bibliography

Adlam, Robert G. 1995. The Dog Husband and 'Dirty' Woman: The Cultural Context of a Traditional Tahltan Narrative. *Igitur*. 6–7(2/1):39–57.

Adlam's article is a careful structural analysis (in the Levi-Straussian sense) of a Tahltan version of the widely-known narrative 'The Dog Husband'. Known locally as 'The Three Sisters Rock Story,' Adlam analyzes the recording made by James Teit at Telegraph Creek or Dease Lake between 1912 and 1915 (Teit 1921a: Story #53). Adlam includes geographical and historical insights related to the Stikine River near Telegraph Creek and he discusses the roles of women in Tahltan society. Adlam's work is restricted to components of the text itself, as Teit did not provide any contextual information about the setting in which he recorded this story.

This article is useful to anthropologists, folklorists, and teachers interested in the cultural context of Tahltan narratives. It provides detailed background information about Three Sisters Rock Story, one of the best known Tahltan stories. The article also compares contemporary re-tellings with Teit's version, making the story understandable in both contemporary and historical contexts.

Adlam, Robert G. 1985. *The Structural Basis of Tahltan Indian Society*. University of Toronto, PhD Dissertation.

Based on fieldwork conducted at Telegraph Creek and Iskut in the mid-1970s, Adlam's dissertation uses structural analysis of kinship terminologies and a detailed analysis of the contemporary use of kinship terms to identify patterns of Tahltan descent and property ownership. This dissertation will be of interest to linguists, linguistic anthropologists, and teachers for the rich corpus of Tahltan language materials contained within it. The dissertation also includes a small number of Tahltan language stories with interlinear Tahltan and English language presentations, interview material with Tahltan elders, a short glossary of Tahltan words, and useful charts showing the relationships between Tahltan kinship terms.

Alderete, John. 2005. On Tone and Length in Tahltan. In *Athabaskan Prosody*, Sharon Hargus and Keren Rice, eds., pp. 185–207. Amsterdam: John Benjamins.

This article uses standard techniques in phonetics and historical linguistics to study tone (pitch shapes of words) and vowel length in Tahltan. By comparing words like ‘pack’ and ‘trap’, both of which are spelled /khēl/ in the TPA, the difference in pronunciation is measured and charted. For example, the word for ‘trap’ is pronounced with a much lower and flatter pitch shape. A similar approach is taken for the difference between long and short vowels, and it is shown that there are different kinds of long vowels that are apparently due to their etymology. Alderete also reaches several conclusions about the historical development of tone and length, essentially providing evidence for the Athabaskan Tonogenesis Hypothesis, which states that tone came about from the existence in an ancestor language of certain syllable-final glottalic consonants. The results are primarily of interest for phoneticians and historical linguists, but they may have an indirect relevance for those interested in the proper transcription of Tahltan words, as well as for those interested in teaching details of pronunciation.

Alderete, John. 2007. Tahltan Language and Culture CD Series. Featuring Patrick Carlick, Edith Carlick, Violet Carlick, Robert Quock, Charles Quock, Peggy Quock, Loveman Nole, Rose Dennis, Margery Inkster, and Angela Dennis. 23 CDs and associated manuscripts held by researcher at Simon Fraser University, elder participants, and band governments.

This is a series of sound recordings of various types and associated transcriptions, questionnaires, and catalogues. The sound recordings are of two types: recordings of linguistic questionnaire data supporting university-based research projects, and recordings of Tahltan folklore and ethnographic accounts. The questionnaire data provides the primary data for Alderete (2005), Alderete and Bob (2005), and some of the data for Bob (1999), and contains additional linguistic documentation of some value, primarily for building word lists. There are also 31 texts, including bilingual recordings of Tahltan traditional ‘myth-time’ stories, stories from the recent past, ethnographic accounts of Tahltan traditional life, music, and dialogues designed for teaching purposes. The recordings are archived according to EMELD best practices. All participants signed a consent form, and the use of the CDs is governed by a set of agreements with the participants, the individual band governments, and a letter of agreement with the Tahltan Central Council.

Alderete, John and Tanya Bob. 2005. A Corpus-based Approach to Tahltan Stress. In *Athabaskan Prosody*, Sharon Hargus and Keren Rice, eds., pp. 369–391. Amsterdam: John Benjamins.

Alderete and Bob sort out some apparent inconsistencies in the stress assignment rules documented in Cook (1972) and Nater (1989). Cook claimed that stress, the emphasis of certain syllables in a word, is determined by morphological and phonological factors. Nater, by contrast, indicated that stress was not predictable, but instead had a distinctive function. To investigate these differences, Alderete and Bob use 400 Tahltan words collected by Patricia Shaw at Telegraph Creek in 1983 (Shaw 1980–1983). The findings broadly support Cook's research, while finding some exceptions consistent with Nater's claims. In reaching this conclusion, Alderete and Bob present a new linguistic analysis of the Tahltan stress system, one which supports more recent linguistic theories, including theories of the alignment of morphological and prosodic units and principles of metrical stress. The results of this article are of interest to linguists, because they clarify ways in which prosodic structure like metrical feet can account for generalizations about stress. In finding a middle ground between Cook's and Nater's work, the article also documents some basic descriptive generalizations that may be of some use to people interested in teaching the stress assignment rules of Tahltan.

Boas, Franz. 1895. Fifth Report on the Indians of British Columbia. *Report of the 10th Meeting of the British Association for the Advancement of Science*. 522–592.

This is a report on Ts'ets'ut ethnographic material he collected on a visit to the Portland Canal in 1894. In the report, a history of the group is given, along with a map showing Ts'ets'ut place names. Boas also provides information about hunting techniques and songs. This article attempts to sort out the demise of the Ts'ets'uts, debunking a report that the group was simply lost Tahltans. It should be of interest to Tahltan scholars and teachers for the historical material related to the apparent move of the Ts'ets'uts to join the Tahltans at Telegraph Creek. It provides cultural context for the Boas' collections of Ts'ets'ut stories (Boas 1896; 1897) and the dictionary edited by Goddard (Boas and Goddard 1924).

Boas, Franz. 1896 & 1897. Traditions of the Ts'ets'a'ut, I and II. *Journal of American Folklore*. 9(35):257–268; 10(36):35–48.

These two publications create a single corpus of nineteen stories recorded by Boas in Portland Canal, British Columbia in the winter of 1894–1895. The stories are prefaced by a short introduction, and while all

stories are in English, a handful of Ts'ets'aut words are present throughout the texts. The stories would be considered 'traditional' or 'myth-time' tales for the most part, describing events in the distant past. Many stories emphasize, for example, the relationships between Ts'ets'auts and animals or are tales of moral behaviour. The stories are of particular use to anthropologists and folklorists interested in the cultural connections between Ts'ets'auts and their immediate neighbours, Tahltans, Nisga'as, and Tlingits.

Boas, Franz and Pliny E. Goddard. 1924. Ts'ets'aut, An Athapascan Language from Portland Canal, British Columbia. *International Journal of American Linguistics*. 3(1):1–35.

The lexical data contained in this word list was collected by Boas during his trip to the British Columbia north coast in 1894. It was organized subsequently by Goddard who provides background to Boas' collecting efforts and an introduction to this now unspoken language. While primarily an English-Ts'ets'aut vocabulary, the word lists are extremely useful to historical linguists as Goddard provides comparative data for several Athabaskan languages including Tahltan, Chipewyan, Sarsi, Navajo, Apache (several groups), Carrier, Beaver, Hupa, and others. He subdivides the word list into groups of nouns, terms of relationship, place names, personal names, verbs, adjectives, numerals, pronouns, adverbs, and general phrases. Of particular interest to linguistic anthropologists and folklorists is the inclusion of a text in Ts'ets'aut. The text is the story of a boy who became a marmot (groundhog). An interlinear translation of the text is given, although it is noteworthy that the English translation was created after the original Ts'ets'aut was translated by Boas into Nisga'a and then into Chinook Jargon. Given all of the supplementary material, this work is far more than simply a word list, offering a significant amount of cultural context for a culture and language which was subsumed into neighbouring groups about the time of Boas's visit.

Bob, Tanya 1999. *Laryngeal Phenomena in Tahltan*. University of British Columbia, MA Thesis.

This thesis is a rigorous investigation of the phonetics and phonology of laryngeal phenomena in Tahltan obstruents. Obstruents are stop consonants (consonants that have a complete closure in the mouth, like /t/ and /g/) and fricatives (consonants with a turbulent airflow in the mouth, like /s/ and /kh/). Laryngeal phenomena are facts about sounds that are articulated, at least in part, using the larynx. The Athabaskan literature is rich with observations about these kinds of sounds, and Bob's thesis

investigates several of them for the first time in Tahltan. The thesis is also notable in that it is very rich with examples that illustrate linguistic observations. These observations are carefully described at a basic observational level and accounted for using contemporary ideas from Optimality Theory. While the results are largely couched within modern linguistics, the wealth of examples and the phonetic results are likely to be of interest to language educators outside of linguistics. The primary data for the thesis are drawn from Shaw's (1980–1983) field notes, and, where there are gaps, new data are collected first hand by the author. Patricia A. Shaw was the first reader of the thesis.

Chapter 2 is a phonetic study of stop consonants. It examines the phonetic properties of stops in different phonetic contexts and measures stop voicing as a function of the duration of a stop closure. The results show that there are phonetic differences based on place of articulation. In particular, the bilabial stop /b/ is characterized phonetically as a voiced stop, but non-labials do not have significant voicing. Instead, they are assumed to have a three way contrast typical of stops in Athabaskan languages, namely voiceless unaspirated, voiceless aspirated, voiceless glottalized.

The next three chapters investigate phonological alternations involving laryngeals that result from constraints on syllable structure and certain assumptions about the phonological make-up of individual morphemes. Chapter 3 investigates words as wholes and illustrates the range of laryngeal contrasts available in word-initial and syllable-initial positions. Chapter 4 studies the rules associated with so-called classifier prefixes (affixes comparable to theme vowels in Indo-European languages in that they distinguish verb inflection classes). The investigation shows that the behavior of these prefixes can be straightforwardly accounted for by making use of the assumptions motivated in chapters 2 and 3, plus certain assumptions about the featural make-up of the classifier prefixes. Chapter 5 focuses on a voicing process in stem-initial nouns and word-final devoicing in Tahltan and argues for certain lexical representations and rules for these two processes.

Chapter 6 presents a contemporary analysis of the principal observations in the thesis within Optimality Theory. The restrictions on the range of contrasts and on the output of phonological processes are analyzed as a consequence of the interaction among constraints on feature cooccurrence (specifically laryngeal, place, and manner features), feature faithfulness, feature alignment, and floating features.

Carter, Colin. 1991. *Basic Tahltan Conversation Lessons (Text and Tape)*. Dease Lake: Tahltan Tribal Council; Prepared in collaboration with Patrick Carlick (Telegraph Creek), Angela Dennis and Regina Louie (Iskut), Susie Tashoots and Myra Blackburn (Dease Lake), Freddie Quock, and Edith Carlick; 68 pages with a 7 page introduction to the Tahltan alphabet.

This conversation booklet is based on a series of written and taped lessons that are designed to be used in elementary schools as a way of increasing vocabulary and giving a basic introduction to Tahltan pronunciation and sentence structures. The lessons begin with an introduction to the sound-based alphabet, giving examples and English equivalent sounds where possible. Some useful phrases are then introduced and followed by a series of conversation lessons organized thematically by the months of the year. The lessons are composed of a set of sentences that deal with activities or topics one might participate in or talk about during a given month. For example, a lesson on how to speak about working with fish is provided for June and snowfall vocabulary is used in January. Carter's sentence lists also focus on certain grammatical constructions or structures, including post-positional phrases, adjectives, commands, verb forms; these lists give students exposure to several important expressions. In addition to their value as teaching aids, the lessons may be useful for dialectologists as many sentences have been recorded in both Telegraph Creek Tahltan and in Iskut-Dease Lake Tahltan. The lessons may also be of some use to linguists interested in learning basic structures and finding examples of specific sentence types.

Note: Carter's orthography is based on, in large part, Leer's reports (Leer 1985ab). Carter's alphabet differs from that of Leer in terms of the interdental; Carter uses, for example, /t͡s/ instead of /tth/ in Leer 1985ab. And, unlike Leer, Carter encodes vowel length by combining a vowel with a macron.

Carter, Colin and Tahltan Tribal Council. 1994. *Tahltan Children's Illustrated Dictionary*. Dease Lake: Tahltan Tribal Council; Prepared in collaboration with Patrick Carlick (Telegraph Creek), Angela Dennis and Regina Louie (Iskut), Susie Tashoots and Myra Blackburn (Dease Lake), Freddie Quock, and Edith Carlick.

This two-way dictionary provides roughly 975 entries in a Tahltan to English section and 1675 entries in an English to Tahltan section. The Tahltan-English entries give users the sound-based spelling of a Tahltan word (or a part of a word), its English translation, part of speech, and sentence in which the form is used; sometimes a word is accompanied by an illustration too. The English-Tahltan entries include the words from the main entries and all the words from the example sentences (both are cross-referenced with the entries in the first part). The *Children's*

Illustrated Dictionary is a natural companion to the *Basic Tahltan Conversation Lessons* (Carter 1991), as both are designed primarily for language teaching. As a sizable lexical resource, the dictionary may be useful for linguists looking for examples of a given language pattern, or to dialectologist studying variation (though dialect names are not given for variant forms).

Cook, Eung-do. 1972. Stress and Related Rules in Tahltan. *International Journal of American Linguistics*. 38(4):231–233.

This paper describes the behavior of stressed syllables in Tahltan spoken at Lower Post. Cook discusses several topics including a basic rule that assigns stress to the stem and on alternating syllables counting from the stem stress, complications involving uninflected words, compound-like words, the interaction between stress and vowel deletion, and certain consonant strengthening and weakening processes. Cook's results are comparable with those documented by Nater (1989:29 ff.), where Nater uses Iskut Tahltan data to argue that Tahltan stress is phonemic; see also Alderete and Bob (2005). This article will be useful to linguists, especially those working from a historical perspective, as Cook introduces the problem of predicting stress as one that can shed light on the relation between Tahltan and other Athabaskan languages. Cook's piece may also be useful for language teachers in that it shows how stress is often closely tied to other aspects of linguistic structure.

Dawson, George M. 1887. Notes on the Indian Tribes of the Yukon District and Adjacent Northern Portion of British Columbia. In *Annual Report of the Geological Survey of Canada, 1887*. Ottawa: Geological Survey of Canada.

Dawson's *Notes* are the result of ethnological research Dawson and W. Fraser Tolmie carried out throughout British Columbia during the course of geological survey work in the 1870s and 1880s. This document contains lengthy ethnographic and historical commentary about the Tahltan, Kaska and Tagish peoples and is one of the earliest published accounts of these groups. Concerning the Tahltan, Dawson includes notes and observations by J.C. Callbreath, a long time resident of the Telegraph Creek area. Callbreath provides physical anthropological data and ethnographic information. Also included is a demographic chart comparing the population figures for Athabaskan groups across northern British Columbia and Alberta, the southern Yukon, and the Northwest Territories. This source is particularly important for a word list comparing approximately 170 Tahltan, Tagish, and Pelly River Kaska nouns. Despite the presentation of the list in Dawson's own orthography, the sounds and pronunciations are easy to understand with Dawson's pronunciation key.

Historical and comparative linguists, anthropologists, and teachers will find the word list useful. This short report extends and complements Tolmie and Dawson's *Comparative Vocabularies of Indian Tribes of British Columbia* (1884) in which several other languages from British Columbia are considered.

Duff, Wilson. n.d. Wilson Duff Papers. Victoria: Manuscripts held at the BC Archives and Records Service.

The research notes of British Columbia ethnographer and scholar Wilson Duff are held at the British Columbia Archives and Records Service in Victoria, British Columbia. Two files of Duff's material relate directly to the Tahltan. Duff File 78 consists of notes on Tahltan ethnographic topics taken from Teit and Emmons' research work. File 59 is of particular interest as it consists of partial transcripts of interviews conducted with Tahltan people at Telegraph Creek in the mid 1970s. (The tapes are held by the Royal BC Museum in Victoria, BC.) The transcripts contain notes about place names, seasonal activities, kinship terms, and local history. This material is useful for anthropologists and historians working on topics related to Telegraph Creek history. For those interested in the Tahltan language specifically, the transcripts provide only a limited amount of information in Tahltan.

Hale, Kenneth and Geoff O'Grady. 1965. Field notes and Tapes of Language Consultant at Wonowon, BC (3 tapes): Tapes and Notes Held by Researchers.

This set of tapes (roughly 4 reels) and associated field notes were created by Hale and O'Grady in collaboration with Pete Henyu, a Tahltan elder, at Wonowon, British Columbia, a small resting spot 101 miles north of Dawson Creek on the Alaska Highway. The notes document several important aspects of the structure of Tahltan in a series of extended paradigms and texts, and are rich with subtle facts about sentence structure. The paradigms and word lists also document several nouns, producing at least a Swadesh list, and probably a lot more. Also of interest is that both vowel length and various tonal categories (high, low, and falling) are represented in the transcriptions. The tapes document three Tahltan language texts, including a Grizzly Bear Story, a Ground Hog Story, and a Frog Story. See Story (1975) for an extensive historical analysis of this data.

The tapes and field notes are particularly useful for linguistic study as the extended paradigms and long lists of thematically related sentences provide a rich array of structures. The notes also document several Tahltan lexical items, which is useful for building vocabularies. The texts and stories can provide some materials for those studying Tahltan oral

history and the larger cultural setting in which Tahltan is spoken. Finally, the notes are useful for historical studies of how Tahltan has changed over time (also Hardwick 1984b; Story 1975). At the time of the recordings, Henry was 79, meaning that he is a representative of a generation born fifteen years before the turn of the twentieth century.

Hardwick, Margaret. 1984a. Tahltan Consonant Harmony. In *Papers of the XIX International Conference on Salishan and Neighboring Languages*. International Conference on Salishan and Neighboring Languages, ed. Pp. 101–112. Victoria: University of Victoria Press.

This paper provides a slightly shorter version of the analysis of the Tahltan consonant harmony rule given in chapter 7 of Hardwick's MA thesis (Hardwick 1984b). It is concerned with the same empirical facts and presents the same argument developed in the MA thesis, namely that an analysis of the consonant harmony that makes use of autosegmental phonology, and that includes a principle of structure preservation, is superior to a metrical analysis. This analysis is summarized below.

Hardwick, Margaret 1984b. *Tahltan Morphology and Phonology*. University of Toronto, MA Thesis.

Hardwick's thesis is a detailed description of many important morphological and phonological processes in Tahltan. This work is important reading for any linguist studying Tahltan word structure, morpho-phonemics, and sound changes leading to pronunciations found in present day Tahltan. It is also of use to dialectologists, as some patterns of variation are studied (see especially section 6), and language teachers with an interest in linguistic structure and analysis. Hardwick worked in the field with Patricia Shaw and used Shaw's tapes and field notes as the principal data source (see Shaw 1980–83). Keren Rice was the first reader for the thesis.

The first section outlines the Tahltan sound system, giving a word for each consonant and vowel sound. Section 2 outlines the historical relationship between Tahltan and its ancestor language, Proto-Athabaskan (PA). A number of previous historical accounts of Tahltan are reviewed and evidence is presented to argue for a less complex account of Tahltan linguistic development in which Tahltan has come to have a richer inventory of consonants than many other Athabaskan languages. On the basis of evidence from stem-initial consonants, it is argued that the nine series of obstruents in PA developed into eight series in Tahltan (previous approaches argue for roughly six obstruent series); a set of developmental trends are also identified that neutralize certain contrasts in stem-final position, though the resulting Tahltan inventory is again richer in this

position than in previous accounts. The vowel system is also discussed and an analysis of the development patterns is given that is slightly more complex than a previous account, namely Story (1975), with special attention to the reflexes of PA /e/ and schwa.

Section 3 discusses a range of noun types. The structures examined include stems formed with a bare root and a stem formative, independent stem nouns (unpossessed), prefix + stem sequences, dependent stem nouns (inalienably possessed), deverbal nouns, loans, and compound nouns of various types. Certain compound formatives are discussed that act as a joiner between the two members of the compound, and the various types are exemplified, including noun + noun, noun + verb, preposition + noun, and adverb + noun compounds. Section 4 studies the morphology and phonology of possession in these noun forms. A morphological frame for possessed nouns is given, and some morpho-phonemic alternations are noted. The possessive morphology is examined in more detail, listing the personal pronouns and the possessive suffixes, and an interesting pattern of metathesis is noted in the first and second singular person pronouns. A frame for compound possession is then given, and a distinction is made between ‘regular’ possessed compounds, which have a possessive suffix attached to the whole compound, and ‘irregular’ compounds, which have a suffix attached to both members.

Section 5 surveys the prefixes found in verbs and gives a general description of the form, position, and meanings of prefixed verbs. A template for the prefixes, or an ordering of slots for prefix positions is established, and then each prefix position is identified and exemplified. Descriptions and examples are given of the classifier prefixes (slot 12), subject pronouns (11), ‘mode’ (=imperfective and perfective prefixes) and conjugation (9–10), theme and aspect prefixes (8), unspecified/non-singular subject prefixes (7), direct object prefixes (6), incorporated stems (5), distributive prefixes (4), adverbs (3), post-positions/oblique object markers (1–2).

Section 6 is a case study of voicing in stem-initial fricatives. After reviewing some previous approaches to this problem, Tahltan evidence is presented which is consistent with an analysis in which these fricatives are underlyingly voiceless and voiced by rule in two specific contexts. Variation in the applicability of these rules is studied for two speakers (one innovative and one conservative), and the observed patterns of variation are argued to be consistent with the generalization or loss of the voicing rules. Historical texts are also examined and shown to be consistent with the voicing hypothesis, and suggest that the patterns of variation in voicing are quite recent (i.e. 1973–74).

The final section, 7, is a case study of consonant harmony, a linguistic process that affects coronal consonants and requires them to agree for the phonological features [±strident] and [±anterior] (also Shaw 1991). The

basic characteristics of the harmony process are established and exemplified in prefixed structures, including words with the first person singular subject marker /s-/, first person plural subject marker /sid-/, the conjugation marker /se-/, the unspecified subject marker /ts'e-/, and the first person singular possessive marker /es-/. The apparent uni-directional (right-to-left) pattern of the harmony is argued to be a product of the word structures involved, i.e., the prefixing morphology, and it is shown that the process is indeed bi-directional, as there is left-to-right harmony stem-internally and in compounds. The bi-directional pattern is taken as evidence against a metrical analysis of the process and in favor of an autosegmental analysis that relies crucially on the principle of structure preservation (i.e., harmony does not create sounds that are not a part of the inventory).

Iskut First Nation. 2003. *'Kuji K'at Dahdahwhesdetch, Now I Told All of You': Tahltan Language Stories Told by Iskut Elders at Iskut, British Columbia*. Featuring Robert Quock, Jenny Quock, Mabel Dennis, Agnes Hunter, and Arthur Nole, prepared in collaboration with Angela Dennis, Regina Louie, Sally Havard, and Odelia Dennis; edited and compiled by Thomas McIlwraith. Iskut, BC: Unpublished Booklet by the Iskut First Nation and the Endangered Languages Fund, Yale University; 49 pages.

This collection includes thirteen Tahltan language stories from Iskut elders. The elders present traditional 'myth-time' events and accounts of more recent trapping and hide preparation activities. Each story is recorded on an audio CD and written in Tahltan, English, and interlinear versions. This presentation style meant to allow readers to follow along with the CD, while also getting a sense of story in English and a chance to see how the words and sentences translate directly. Also included is a brief introduction describing how to use the book and CD, observations concerning the Tahltan language at Iskut, and lists of Tahltan animal names, fish names, and kinship terms.

Kaska Tribal Council. 1997. *Guzāgi K'úgé ' Our Language Book: Nouns. Kaska, Mountain Slavey and Sekani*. Whitehorse: Kaska Tribal Council.

These two volumes present nouns for several dialects of Kaska, as well as for Sekani and Mountain Slavey. Included in the introductory notes are lengthy descriptions of the sound systems for each language. Entries in the dictionary are grouped under the following headings: people, living things, natural phenomena, culture and technology, and abstract concepts. Notably, the Good Hope Lake dialect of Kaska is very close to Tahltan in its sounds and in the nouns used for specific items. As such, the dictionary provides a word list that complements the *Tahltan Children's Illustrated*

Dictionary (Carter and Tahltan Tribal Council 1994). The books are useful for field researchers conducting elicitations and for others preparing Tahltan language materials. Comparative and historical linguists will also find *Guzāgi K'úgé* ' useful for generating comparative word lists.

Kaska Tribal Council and Patrick Moore. 1999. *Dene Gudeji: Kaska Narratives*. Watson Lake: Kaska Tribal Council.

This is a significant collection of northern Athabaskan texts. It complements the extensive collections of Kaska and Tahltan narratives recorded by Teit and other anthropologists (Teit 1917; 1919; 1921a; 1921b; Iskut First Nation 2003). The book includes twenty-seven narratives told by nineteen Kaska speakers. Each story is presented in Kaska, English, and in inter-linear translation. The introduction to the book describes the process of recording and transcribing the stories. Each storyteller is introduced with a short biography. The stories range from traditional narratives set in 'myth-time' to accounts of historical events to memories of personal experiences. As such, cultural anthropologists will find a tremendously rich volume of narratives for comparison with those of other groups in northern Canada and Alaska. Linguists will appreciate the careful transcriptions for comparison of grammatical structures in other Athabaskan languages.

Leer, Jeff. 1985a. Report on the recommended Tahltan Orthography. Based on interviews with Charles Quock, Peggy Quock, Pat Carlick, and George Edzerdza at the Tahltan Orthography Workshop held at Yukon Native Language Center, Whitehorse, Yukon, July 23–26, 1985. Unpublished Manuscript: Alaska Native Language Center, University of Alaska.

This 14 page report discusses several issues related to the development of a practical orthography of Tahltan (see also Carter 1991; Carter and Tahltan Tribal Council 1994). Leer makes specific suggestions for the spelling of a number of sounds and sound features, including interdental (the interdental series, e.g., the /s̥/ and /z̥/ sounds in the TPA), uvulars, rounded velars (often spelled /Cw/), voiceless /yh/ and /nh/, the consonant /h/, vowels including sequences and long vowels), nasalization, stress, tone and intonation. Leer's suggestions emphasize spellings that adequately distinguish all the sounds of Tahltan without cumbersome symbols and departing from the spellings of sounds in neighbouring languages.

This paper is especially useful for language teachers and dialectologists as the suggested spellings take into consideration a range of variation found between the Telegraph Creek and Iskut dialects. The

paper is also useful for linguists as the discussion probes into many important allophonic and morpho-phonemic patterns in the two dialects. It may also be helpful to anyone considering the challenges related to establishing a practical orthography for a native language.

Leer, Jeff. 1985b. Report on Kaska and Tahltan Orthography Workshops. Held at Yukon Native Language Center, Whitehorse, Yukon, Nov. 25–29, 1985, and including participation from Hank Nater, John Ritter, Charles Quock, and Pat Edzerdza (then the Chief of Iskut). Unpublished Manuscript: Alaska Native Language Center, University of Alaska.

An eight page document summarizing the results a workshop that was designed to investigate the sound systems of Kaska and Tahltan together and make recommendations about how to spell these sounds in the local orthographies. Two days were dedicated to Tahltan, which resulted in four pages of recommendations for the Tahltan orthography. These recommendations follow up on Leer's earlier report of the same year and try to avoid using different symbols for the same sounds in the two languages. The recommendations are: (i) using /kh/ for the velar fricative, which is distinct from the glottal fricative /h/, (ii) the use of the macron (the horizontal bar over a vowel) to mark vowel length because it simplifies learning by allowing vowel length to be left out in early language instruction, (iii) retaining the spellings like /th/ for the interdental, though this does not easily account for the interspeaker variation found for e.g., interdental /th/ and alveolar /s/; the current Tahltan orthography uses underlining to mark interdentals, e.g., /s/ vs. /s/ to capture the relatedness of the two sounds, an idea also discussed at the conference, (iv) retaining /h/ for the voiceless l because it is so commonly used for this sound in Athabaskan languages, and (v) the use of an optional hyphen to facilitate reading by showing syllable boundaries.

MacLachlan, Bruce B. 1957. Notes on Some Tahltan Oral Literature. *Anthropologica* 4(1):1–9.

MacLachlan's short essay is based on his fieldwork in Telegraph Creek in 1956. It is intended as an appendix or addendum to the oral traditions collected by Teit (1917; 1919; 1921a; 1921b). In the article, MacLachlan offers general ethnographic notes of Tahltan people. Importantly, most of the article is a transcription and analysis of a Tahltan origin story which is heavily infused with Christian influences.

McIlwraith, Thomas. 2007. 'But We Are Still Native People': Talking about Hunting and History in a Northern Athapaskan Village. Albuquerque: University of New Mexico, PhD Dissertation.

McIlwraith's dissertation is a study of hunting in the village of Iskut, British Columbia. In it, McIlwraith identifies hunting as a cultural system which unites Iskut people in a place where an ethnic identity is not easy to identify. Moreover, McIlwraith documents Iskut knowledge about animals and the land as they are presented in hunting stories and talk about local history; five extended transcripts of Iskut narratives, presented in English or in a mixture of English and Tahltan, are included as evidence. McIlwraith uses the 'ethnography of speaking' methodology as a way of learning about hunting and of moving beyond the fact-finding which is sometimes associated with the document of traditional ecological knowledge. He studies hunting stories and group history to understand why Iskut people talk about hunting with such passion. He concludes that Iskut hunting talk reveals a wide range of lived experiences and practices at Iskut Village. McIlwraith's dissertation will interest linguistic anthropologists interested in the ways in which one aboriginal community uses stories and storytelling to create and maintain personal and group identities. It will also appeal to scholars looking for examples of naturally occurring speech about hunting, big-game guiding, and regional politics.

Nater, Hank F. 1989. Some Comments on the Phonology of Tahltan. *International Journal of American Linguistics* 55(1):25–42.

This article is a linguistic analysis of the Tahltan spoken at Iskut. Its chief purpose is to fill gaps in other research concerning phonological and morpho-phonological patterns in Tahltan. The paper also develops a specific hypothesis concerning the development of vowel length and nasal consonant sequences in Athabaskan languages. It is of primary interest to linguists interested in Tahltan phonology and historical linguists with an interest in sound changes in Athabaskan languages. It contains some useful information concerning dialect and inter-speaker variation, indicated in the overview below, which may be of interest to language teachers and dialectologists, though the descriptive terms and methods may be different than those used in pedagogical materials.

Section 2 of the paper is a description of the consonant sounds, classified in terms of place and manner of articulation, and it points out some important allophonic patterns and phonotactic restrictions concerning consonants. Section 3 provides a description of the consonant harmony, the vowel inventory, the behavior of stress and tone, and morpho-phonemic patterns involving consonant voicing. The vowels are classified in terms of open/closed and short-lax/long-tense oppositions, and some allophonic processes affecting vowels are noted. 'Stress,' which

is correlated with increased loudness, pitch level, and duration, is described as a distinctive feature of the language (see also Cook (1972) for a different dialect and Alderete and Bob (2005) for a comparison), and said to be independent from marked low-tone/unmarked tone oppositions found in monosyllables and certain verbal constructions. Section 4 examines correspondences between Tahltan and other Athabaskan languages for sequences with long vowels, a vowel plus a glottal stop, and vowels followed by a nasal consonant; here, it is argued that vowel length in Tahltan corresponds to tone and/or nasality in other related languages. Section 5 studies some areas of dialect and interspeaker variation, focusing primarily on a merger between interdental and alveolar series, uvular and velar sounds (q/k), and identifies Tahltan uvular sounds as having come from Tlingit, a neighboring language (also Leer 1985a).

Newcombe, C. F. n.d. Tahltan Words, Dene Vocabulary. Victoria: Held at the BC Archives in the C.F. Newcombe Family Papers.

Part of the Newcombe Family Papers held at the British Columbia Archives and Records Service, this folder consists of a list of eight Tahltan words: snowshoes, needle for making snowshoes, birch, babiche, pack bag, beaver net, moose hoof bone, and bow. Also included are two handwritten pages of notes related to the pronunciation of 'a' in Tahltan words. Newcombe was an ethnologist and artifact collector in British Columbia at the turn of the twentieth century.

Palgrave, C. F. [circa 1902]. *A Grammar and Dictionary of the Language Spoken by the Tahltans on the Stikine River, British Columbia*. Chicago: University of Chicago Library Manuscript.

While lists of Tahltan words existed before those found in Palgrave's dictionary (see Dawson 1887; Stone 1896 & 1897), this manuscript is the first attempt to describe the grammar of Tahltan. The research was conducted while Palgrave lived among Tahltan speakers at Telegraph Creek for four years at the turn of the twentieth century and is, by Palgrave's own admission, incomplete. Palgrave's manuscript includes a short introduction which offers a very brief description of Tahltan culture and contact history. He also attempts to situate the Tahltan language within a broader Athabaskan language family suggesting that Tahltan is a dialect of the Tinneh language family and related to languages extending as far east as Hudson's Bay.

Palgrave's grammar is divided into several sections based on Tahltan word classes. His description of Tahltan verbs is lengthy and includes the conjugations for several common verbs. Importantly, numerous colloquial phrases are provided in association with the verbs, and, though they will

need to be checked, they may be of use for students of the language and language teachers. The dictionary is lengthy and provides both Tahltan-English and English-Tahltan sections. The dictionary is followed by two Tahltan language texts, one about a hunt and the other a creation story. The final section of the manuscript is a Kaska language supplement. Here, Palgrave identifies sound differences between Tahltan and Kaska and gives a short list of words in Kaska that are not part of Tahltan. In the Kaska analysis, Palgrave highlights the Kaska dialect heard at Liard Post, suggesting that it is very similar to Tahltan. This section is useful to historical linguists interested in the connections between Kaska and Tahltan. Kaska specialists may also find the supplement interesting.

Saxon, Leslie. 1997. Tahltan Biological Words: Unpublished Word List Collected at Iskut, B.C. Victoria: Unpublished Manuscript in Possession of Author at the University of Victoria; with data input by Jillian Snider.

Saxon's word list is based on botanical field study in and around Iskut Village. The manuscript includes Tahltan words for local flora and fauna and several place names; there are more than 500 words in total. The words in the list are transcribed with IPA-like symbols, although some sounds are written in the local practical orthography. Where possible, Saxon has included the corresponding word from other notes or the *Tahltan Children's Illustrated Dictionary* (Carter and Tahltan Tribal Council 1994). Saxon also provides some detailed notes on how certain medicinal items are used. Saxon has marked both high and low tones, although the high tone markings may correspond to stress.

Shaw, Patricia. 1980–1983. Field notes and Tapes of Language Consultants at Telegraph Creek. Vancouver: Manuscript and tapes in Possession of the Author at the University of British Columbia.

Shaw's field notes include a set of tapes (12 reel-to-reel tapes and 2 standard cassette tapes) and field notes collected from Tahltan elders in Telegraph Creek. There are over 3500 entries for paradigmatically related nouns and verbs, as well as some postpositional phrases and place names. These field notes are designed to answer certain questions about the nature of coronal harmony, questions which are addressed in both Hardwick (1984ab) and Shaw (1991). The extensiveness of the noun and verb lists, however, make the data set useful for a range of linguistic documentation activities, including vocabulary building, the study of verb structures, and other linguistic projects involving verb and noun structures.

Shaw, Patricia. 1991. Consonant Harmony Systems: The Special Status of Coronal Harmony. In *The Special Status of Coronals: Internal and External Evidence*. Carole Paradis and Jean-Francois Prunet, eds. p. 125–157. New York: Academic Press. Note: Tahltan Case Study appears pp. 144–152.

This book chapter examines a phonological process of consonant harmony involving coronal sounds, drawing on evidence from inflected verbs in Tahltan (see also Hardwick 1984ab). Coronal harmony is described as a right to left spreading rule which affects obstruents in three out of the five coronal series (the /d_z/, /dz/, and /j/ sounds in the TPA). The remaining two series (/d/ and /dl/ series) are ‘transparent,’ that is, they are not affected and not blockers for spreading. The assumptions for the characterization of the coronal sounds are also shown to make sense of a morpho-phonological phenomenon commonly found in Athabaskan languages called the D-effect, which is briefly examined in Tahltan.

This chapter will be mainly of interest to linguists, as the discussion is couched within a larger discussion of the theoretical implications of consonant harmony processes for linguistic theory. Shaw’s finding that three series of coronals are involved in the process, while two others are not, sets Tahltan apart from other languages with coronal harmony. Shaw elaborates on these findings, including them in a discussion about feature geometry, feature specification, and the representation of continuancy in theoretical phonology.

Sheppard, Janice R. 1983. The Dog Husband: Structural Identity and Emotional Specificity in Northern Athapaskan Oral Narrative. *Arctic Anthropology*. 20(1):89–101.

Sheppard’s article is a comparative study of eleven versions of the Dog Husband story, a narrative that is widely spread throughout many northern Athabaskan cultures (also Adlam 1995). Sheppard argues that analysis of both structural similarity between versions and the uniqueness of each version is required to understand any one version of this story. She discusses the Tahltan Dog Husband story at length, relying on versions collected by Teit and on her own Tahltan fieldwork. This article will be of interest to anthropologists and folklorists interested in comparative studies of northern Athabaskan narrative structure. As Sheppard reviews Tahltan, Ts’ets’aut, Dogrib, and Carrier Dog Husband stories, the article will also interest anyone working with these communities.

Stone, Andrew J. 1896 & 1897. *Andrew Jackson Stone Diaries and Papers, 1896–1919*. Berkeley, CA: Held at the Bancroft Library.

Stone was a naturalist with the zoological department of the American Museum of Natural History and a representative of the New York Zoological Society. The journals describe Stone's trips into northern British Columbia on expeditions to document the wildlife of the area on behalf of these organizations. The journals are richly descriptive of coastal Alaska and the Stikine River watershed. He is also a careful observer of flora and fauna and, in particular, of details related to the sheep and moose he saw and shot. The journals contain accounts of two trips into Tahltan territory, one in the summer and fall of 1896 and the other a year later in the summer of 1897. His notes from 1896 include extensive ethnographic information about the origins of the Tahltan tribe, clans, family ties, religious beliefs, lifestyles, food, wealth, hunting, songs, and dances. The 1897 entries elaborate upon these points and include the description of a funeral of a Bear Lake chief, several biographical notes about native people he met at Telegraph Creek, population statistics, and traditional myth-time stories. Notably, the journals contain a lengthy list of Tahltan words. The words are given in categories such as animals, berries, colors, place names, geography, and foods. These journals will interest anyone interested in Tahltan culture. They will also be helpful to those interested in the connections between natural history and anthropology; the journals provide some of the earliest statements about hunting and wildlife for this part of Canada. Historical linguists may like to review the word lists, although they are similar in type and form to those recorded at about this time by Palgrave (1902).

Story, Gillian L. 1975. *Tahltan: An Interpretation of Ken Hale's Data at Telegraph Creek*. Unpublished manuscript in possession of the author.

A thirty-eight page document full of linguistic observations about the speech of one Tahltan elder (Pete Henryu, based on material collected at Wonowon by Ken Hale and Geoffrey O'Grady (see Hale and O'Grady 1965)). While the work is hand-written and unpublished, it is a significant work in that it probes many of the core questions in Athabaskan phonology and morphology by making use of what is known about Athabaskan historical phonology. The results concerning the development of vowels and consonants can be compared with that of Hardwick (1984b), which gives a historical analysis of different speakers approximately fifteen years after the Pete Henryu session.

The report accounts for Henryu's 1965 speech through a set of sound changes from a working hypothesis of the ancestor language, Proto-Athabaskan. First, vowels are accounted for, with a focus on the contrast in vowel length as the result of the full vs. reduced contrast in PA, plus

some additional context sensitive rules. Consonants are thoroughly investigated, distinguishing their distributions in stem-initial and stem-final positions, and again listing a host of sound changes apparent in the data. Then synchronic evidence is given for a host of patterns common in Athabaskan languages, including stem-initial continuant voicing, the D-effect, stem-final nasals, and assimilation. The morphology and morphophonemics of nouns and verbs are also investigated in some detail, giving a template for the conjunct prefixes, an analysis of the pronominal system, verb conjugations based on known conjugation classes, and a list of suffixes.

While the extensive illustrations may be of general interest, the report uses the scientific language of historical linguistics, which means that it will be most valued by linguists with an interest in Athabaskan historical linguistics. However, the documentation of the verb morphology, especially the conjugation classes, is one of the most extensive to date, which means that they will be of interest to future grammar writers and grammar users.

Teit, James A. 1909. Two Tahltan Traditions. *Journal of American Folklore*. 22(85):314–318.

This article provides texts of two Tahltan stories in English prefaced by a short introduction. The first story is a lengthy historical account of a war between Tahltans and Taku Tlingits. In it, the events of a battle on the Nahlin River are described. Rules for proper conduct during war are considered. The second text is a short version of the Three Sisters Rock story (see Teit 1921a: Story #53; Adlam 1995). This story is very popular among Tahltan people today because it explains the origin of the Three Sisters Rock formation in the Stikine River downstream from Telegraph Creek. Anthropologists will find these two stories useful for cross-cultural comparisons. The Three Sisters Rock story is similar to many other northern Athabaskan stories which tell of a woman who has inappropriate sexual relations with a dog-person. The war story is critical for any consideration of Tahltan history. (The same war is documented by the Kaska First Nation in their book of narratives (Kaska First Nation and Patrick Moore 1999.) As with the other collections of stories by Teit (Teit 1919; 1921a; 1921b), curriculum developers may find these two stories appropriate for their projects.

Teit, James A. 1917. Kaska Tales. *Journal of American Folklore*. 30(118):427–473.

Teit's Kaska Tales includes twenty-five English language versions of Kaska stories collected at Dease Lake in northern British Columbia in 1915. While the presentation of the Kaska stories is similar to those Teit collected from Tahltan informants at the same time (see Teit 1919; 1921a; 1921b), this collection is important because it provides Teit's narrative introduction to both the Kaska and Tahltan materials. Teit's introduction offers general ethnographic information pertaining to Kaska and Tahltan food gathering activities. He also discusses the dissemination of the stories he records, suggesting that they were exchanged along the trade routes which cover much of northern British Columbia. There are notes about the interaction between Tahltan and Tlingit story-tellers and Teit observes that Tlingits and Tahltans knew and learned the stories of the other group. Notably, Teit annotates the Kaska stories with details of recordings by other ethnographers or where the Kaska stories are also known by the Tahltans.

Teit, James A. 1919; 1921a; 1921b. Tahltan Tales. *Journal of American Folklore*. 32(124):198–250; 34(133):223–253; and, 34(134):335–356.

These three publications fit together as a single collection of seventy-nine Tahltan stories recorded by Teit in Dease Lake and Telegraph Creek in 1912 and 1915. Teit contextualizes the recording of these stories in the introduction to Kaska Tales (Teit 1917) noting there that the stories were collected from Dandy Jim, a raconteur selected by the Tahltan themselves. Teit annotates many of the stories, providing cross-references to similar stories in other communities or translating Tahltan words when they are used. Teit also makes reference to the geographical locations in Tahltan territory where stories take place.

The stories include a cycle of thirty-five Raven stories (all thirty-five stories are listed as one of Teit's seventy-nine tales) and numerous moralistic accounts describing how animals acquired the characteristics they have today. There are several stories related to the proper behavior of human beings. For anthropologists, the stories are extremely useful for understanding Tahltan concepts of respect for animals and the place of the hunter in the hunter-prey relationship. Curriculum authors may also find the stories helpful for units related to Tahltan story-telling and culture.

Tharp, George W. 1972. The Position of Ts'ets'aut Among Northern Athapaskans. *International Journal of American Linguistics* 38(1): 14–25.

Tharp's analysis of Ts'ets'aut draws on Boas' data collected in Portland Canal in the 1890s (Boas 1895; 1896; Boas and Goddard 1924). Here, Tharp attempts to redress Hoijer's inability to position Ts'ets'aut within the taxonomy of Athabaskan languages and to identify any direct historical links between the Tahltan and Ts'ets'aut languages and, by extension, Tahltan and Ts'ets'aut peoples (Hoijer 1963). Tharp's analysis includes an assessment of the relationship between the Ts'ets'aut and Tahltan languages, a line of inquiry Tharp pursues, in part, by evaluating the ethnographic evidence for connections between Ts'ets'aut and Tahltan peoples. Tharp's linguistic analysis of the Ts'ets'aut language includes a summary of Boas' linguistic data and Hoijer's classification scheme for the northern Athabaskan languages. After a comparison of northern Athabaskan phonology, Tharp concludes that Ts'ets'aut is more closely related to Tahltan than to any other Athabaskan language. Importantly, he says that linguistic similarity is not tantamount to cultural identity, or more succinctly, that the linguistic evidence does not suggest that the Ts'ets'aut people are simply an offshoot group of Tahltans.

Thompson, Judy. 2007. *Recording Their Story: James Teit and the Tahltan*. Vancouver: Douglas and McIntyre.

Thompson's book is part biography of James Teit and part catalogue of the items Teit collected during several extended field trips to Tahltan territory. Beautifully illustrated and produced, the book provides the context for the extensive collections of Tahltan stories Teit recorded (e.g., Teit 1909; 1919; 1921a; 1921b). Thompson sets Teit's research into the broader intellectual contexts of conducting anthropological research just after the turn of the twentieth century. Chapters are devoted to Teit's field methods, his employment under Edward Sapir at the National Museum in Ottawa, and his ethnographic work for Franz Boas. Tahltan scholars will find the book's appendices particularly useful. There, Thompson provides a transcription of Teit's lists of songs he recorded on wax cylinder in 1912 and 1915. Teit's notes about each song are included and they include references to the linguistic and cultural origins of each song. Annotations by Thompson add to the usefulness of the material.

Thorman, T. P. W. n.d. *An Outline of the Language Spoken by the Tahltan Indians*. Victoria: Held at the BC Archives.

This sketch touches on many aspects of Tahltan grammar, translates several prayers and sections of the Christian Bible, and gives a list of proper names of Indians living in the vicinity of Telegraph Creek. While

some of the grammatical notes are interesting and useful, most are discussed in a more rigorous way in other works (see especially Hardwick 1984b; Hale and O'Grady 1965; and, Shaw 1980–1983). These notes are therefore probably most useful to historical linguists interested in the differences between present day Tahltan and Tahltan spoken at Telegraph Creek around 1900. The list of proper names may also be useful for historical purposes. Thorman's work is based on, and in some sections identical to, Palgrave's research and linguistic documentation (Palgrave 1902).

This work has four basic sections: (A) a grammatical sketch; (B) a vocabulary (many of the words taken from Matheson's notes (Thorman n.d.b.)); (C) a section of prayers and hymns and passages from the Christian Bible; and, (D) a list of proper names. The grammatical sketch is largely devoted to a discussion of word classes, verb forms, affixation and word formation in general. Word classes identified and exemplified include nouns, adjectives, pronouns, post-positions, adverbs, and interjections. Verbs are examined in a series of paradigms, showing distinctions in subject and object marking, and some tenses, including future, 'preterite', and 'subjunctive'. Also, some irregular verbs are conjugated. Other topics discussed include: reduplication (which seems to express a repeated action or activity), reflexive verbs, 'animal verbs', 'approximate sounds', and interrogative particles.

Thorman, T. P. W. [circa 1900]. Tahltan Words Copied from Mr. Matheson's Notebook. Victoria: Held at the BC Archives and Records Service.

A list of 465 words recorded about 1900. The list has mainly common 'everyday' words with some words for local flora and fauna (by common name only), and several verbs. The words are alphabetized and spelled in an English-based orthography, with some special letter combinations and symbols for non-English sounds. A typical entry includes a Tahltan word with a one-word English translation; sometimes related words are given. Verbs are listed in first person singular. 'Accent' (stress or tone) is also usually marked; though length is only marked as a secondary feature of a vowel. This list is probably most useful for historical purposes, that is, to see how these words have changed over the past 100 years or so. Most of the words here also appear in the *Tahltan Children's Illustrated Dictionary* (Carter and Tahltan Tribal Council 1994). Another document entitled 'English and Tahltan Vocabulary' is associated with Thorman. It contains 11 pages of translations of English words to Tahltan (though many are not given), plus 4 pages of notes.

Turner, Nancy. 1997. Tahltan Traditional Plants. n.p.: Unpublished Collection of Plant Names in English and Tahltan (with drawings).

This booklet was prepared with the assistance of Leslie Saxon and is based on field research with Iskut and Telegraph Creek elders in the summer of 1996. The book contains individual entries about dozens of plants used by Tahltans for medicines and food. For each entry, the Tahltan name for the plant is given along with notes about its use and where it is located. Transcription of Tahltan words is done according to standard linguistic principles, although corresponding spellings in the Tahltan Practical Orthography are not provided. This booklet would be helpful to teachers looking to prepare a unit on local plants and traditional uses of plants by Tahltans. It is held by the Iskut and Tahltan First Nations.

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